

SPIRIT OF MISSIONS.

BOARD OF MANAGERS

OF THE

DOMESTIC AND FOREIGN MISSIONARY SOCIETY

OF THE

Protestant Episcopal Church in the U. S. of America.

All the Bishops of the Church, members *ex officio*,
The Treasurers of the Domestic and Foreign Committees, *ex officio*,

And the following elected Members:

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Rev. George Leeds, D.D.
Rev. Noah Hunt Schenck, D.D.
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REV. JOSHUA KIMBER, *Secretary of the Board.*

REV. GEORGE F. FLICHTNER, *Secretary,*

MR. WM. BAYARD CUTTING, *Treasurer.*

FOR DOMESTIC MISSIONS,

22 Bible House, N. Y.

REV. JOSHUA KIMBER, *Secretary,*

MR. JAMES M. BROWN, *Treasurer,*

FOR FOREIGN MISSIONS,

23 Bible House, N. Y.

STATED MEETINGS.—In the City of New York, at 2 o'clock P.M., on the second Tuesday of December, March, June, and September.

MAY, 1884.

A NEW AND INTERESTING WORK.

IN the January number, under this caption, we set forth a remarkable opening for missionary work among Americans residing on the lines of railroad extending from Texas into Mexico, and concluded by saying :

To inaugurate the work it now only remains for the Bishop in charge to "appoint the Missionaries, and assign to them their stipends, with the approval of the Board of Managers."

APPOINTMENT OF A MISSIONARY.

At the meeting of the Foreign Committee held on the 8th ultimo, to which Committee the Board of Managers referred the care of this work, which it provided should be supported from the funds for "General Missions," a letter was submitted from the Rt. Rev. R. W. B. Elliott, D.D., whom the Presiding Bishop placed in charge, appointing the Rev. GEORGE S. GIBBS, of

Xenia, Ohio, as Missionary to Monterey and Saltillo. This appointment was formally approved. It is understood that Mr. Gibbs will proceed immediately to his field of labor, and we bespeak the interest of the Church at large in his new work. It is hoped that his fellow-laborer, to be stationed on the line of the Mexican Central Railway, may soon be appointed. The Bishop is anxious to find a suitable person.

The letter of Bishop Elliott referred to is largely of general interest. Such portions we give.

FROM LETTER OF BISHOP ELLIOTT.

I have just concluded a visitation to Northern Mexico, and can give some account of the work.

First; On the Mexican National Railway, extending from Laredo in Texas to Saltillo in the State of Coahuila, Mexico, I found at Monterey and Saltillo a number of Americans anxious for the Church, and willing, when organized, to do their part. I held Service in Monterey on Thursday, February 24th, and had an American congregation of thirty persons. Next day I proceeded to Saltillo and found there a colony of our people, mostly attached to the Railway, who ask for help. The Presbyterians, Baptists and Methodists are working in these towns among the Mexicans. . . .

Second; Along the line of the Mexican Central, now completed, and forming an all-rail line from New York to the City of Mexico, I went south as far as the City of Chihuahua, a place of eighteen thousand inhabitants. There are there several hundred Americans, and one Congregational Minister is settled there. He has both English and Spanish Services, although his Mission is to the Mexicans. Many thousand Americans have entered Mexico along the line of this road, but most of them leave the road and go off to the mines in the mountains, distant from seventy-five to two hundred miles. We should have a representative upon the line of this road, but I have no name to offer at this time. It will be very hard work, constant and lonely contact with godlessness, always giving out spiritual vitality and receiving none again from brotherly counsel or sympathy—seeing boys taunted by limbs of the devil until in their despair and recklessness they tear in pieces and scatter the leaves of the Bible, until then only held in reverence and honor. The Church should have a man on the spot to seek and help and counsel these boys, and to report from time to time the prospects of the field. For myself, until the Church can make better provision, I will undertake the oversight. I regret that I suffered from sciatica and fever during my visit to Chihuahua, and was prevented from doing all I wished. I cannot go very often to these points, as Chihuahua is eight hundred and fifty-nine miles from San Antonio, fortunately by rail. What I can do I will undertake cheerfully. If you know any suitable person for this itinerancy along the line of this great highway, I beg that you will write me of him.

Third; It may be interesting to know that the Protestant bodies working in Mexico find ready sale for all the Bibles and tracts they offer, more especially in the smaller towns and villages. They open stalls in the market-places and dispose, without trouble, of their books. They never give, but sell—a policy much to be commended.

Fourth; While wishing to have nothing more to do with the City of Mexico or its complications, I cannot close without again reminding the Church that a work of *conservation*, second only to that accomplished by Dr. Nevin in Rome and Dr. Morgan in Paris is awaiting the Church in the City of Mexico. There is nothing more sad in our Mexican embroiglio than the fact that the *Americans* are being so neglected; they belong to us; look to us.

MISSIONARY CONFERENCE.

THE Standing Committee of the Board of Managers make the following announcement with respect to the Missionary Conference to be held in the City of Troy on Tuesday, Wednesday and Thursday, May 6th, 7th and 8th, 1884.

PROGRAMME.

Tuesday, May 6th, 7:30 P.M., St. John's Church. Evening Prayer, with Sermon by the Rev. Phillips Brooks, D.D., Rector of Trinity Church, Boston, Mass.

Wednesday, May 7th, 10 A.M., Church of the Holy Cross. The Holy Communion, with an address by the Rt. Rev. Dr. Doane, Bishop of the Diocese. To be followed by the Annual Meeting of the Diocesan Branch of the Woman's Auxiliary to the Board of Missions.

Wednesday, May 7th, 2:30 P.M., St. Paul's Parish House. Meeting for informal discussion. *General topic*—"Domestic Missions," opened by the Rev. George F. Flichtner, Secretary of the Domestic Committee, to be followed by the Rev. W.W. Battershall, D.D., Rector of St. Peter's Church, Albany (appointed by the Bishop of Albany).

Wednesday, May 7th, 7:30 P.M., St. Paul's Church. General Missionary Meeting. Speakers: The Rev. Leonard K. Storrs, Rector of St. Paul's Church, Brookline, Mass.; The Rev. Melville Boyd, Rector of All Saints' Church, Brooklyn, L. I.; The Rev. John S. Lindsay, D.D., Rector of St. John's Church, Georgetown, D. C.

Thursday, May 8th, 2:30 P.M., St. Paul's Parish House. Meeting for informal discussion. *General topic*—"Foreign Missions," opened by the Rev. Joshua Kimber, Secretary of the Foreign Committee, to be followed by the Rev. Daniel M. Bates (late Missionary to China), Rector of St. Luke's Church, Saranac Lake, N. Y. (appointed by the Bishop of Albany).

Thursday, May 8th, 7:30 P.M., Christ Church. General Missionary Meeting. Speakers: The Rev. W. W. Kirkby, D.D.; the Rev. John G. Bacchus, Rector of the Church of the Reformation, Brooklyn, L. I.; the Rev. Frederick Courtney, S.T.D., Rector of St. Paul's Church, Boston, Mass. (Appointed by the Church Society for the Promotion of Christianity Amongst the Jews, Auxiliary to the Board of Missions.)

The Bishop of the Diocese will preside.

The Rev. C. T. Blanchet, Missionary to Japan, and Mr. Sidney C. Partridge, under appointment to China, will be present by invitation, as also Mr. J. McD. Gardiner, of the Japan Mission, if he arrive in time.

At the afternoon meetings those present in the congregation, Clergymen and laymen, who may be so disposed, are cordially invited to take part in the discussions.

NOAH HUNT SCHENCK, *Chairman.*

J. LIVINGSTON REESE,	LEMUEL COFFIN,	} <i>Committee.</i>
HENRY Y. SATTERLEE,	JOSHUA KIMBER, <i>Secretary,</i>	
HENRY P. BALDWIN,	GEO. F. FLICHTNER,	

THE CLERGY OF THE CITY,

JOSEPH W. FULLER,	NATHAN B. WARREN,	} <i>Local Committee.</i>
NORMAN B. SQUIRES,	FRANKLIN W. FARNAM,	
WILLIAM KEMP,	HORACE B. FINLEY,	
C. T. ARNBERG,		

ACKNOWLEDGMENTS.

GENERAL OFFERINGS FOR DOMESTIC AND FOREIGN MISSIONS.

The Treasurers of the Domestic and Foreign Committees acknowledge the receipt of the following sums from March 1st, to April 1st, 1884.

ALBANY.			<i>Mount Holly—Trinity Church S. S. Mission Fund</i>	10 00
<i>Walton—Christ Church</i>	3 00		<i>Rahway—St. Paul's</i>	14 17
CENTRAL PENNSYLVANIA.			<i>Trenton—Trinity Church</i>	31 75
<i>Troy—St. Paul's</i>	3 50			79 92
CHICAGO.			NEW YORK.	
<i>Amboy—St. Thomas'</i>	4 05		<i>New York—St. Luke's Hospital</i>	53 60
CONNECTICUT.			<i>Nyack—Grace</i>	51 50
<i>Clinton—Holy Advent</i>	3 00		<i>Scarsdale—St. James the Less</i>	35 46
<i>New Britain—St. Mark's</i>	22 00		<i>Yonkers—St. Paul's</i>	75 25
	25 00			215 81
INDIANA.			NORTH CAROLINA.	
<i>Goshen—St. James' S. S.</i>	5 00		<i>Henderson—Holy Innocents'</i>	9 00
<i>Lyons—Grace</i>	10 90		NORTHERN NEW JERSEY.	
	15 90		<i>Orange—Grace</i>	127 74
IOWA.			OHIO.	
<i>"M."</i>	50		<i>Mt. Vernon—St. Paul's</i>	18 60
KENTUCKY.			PENNSYLVANIA.	
<i>Grahamton—A Church family</i>	10 00		<i>Jenkinson—Church of Our Saviour, for Foreign Missions</i>	88 24
LONG ISLAND.			QUINCY.	
<i>Brooklyn—Church of the Redeemer S. S.</i>	118 00		<i>Knoxville—Rev. C. W. Leffingwell, D.D.</i>	10 00
<i>Jamaica—Grace</i>	72 75		SOUTH CAROLINA.	
	190 75		<i>Lancaster—Christ Church</i>	2 25
MAINE.			<i>Ridgeway—St. Stephen's</i>	2 00
<i>Wiscasset—St. Philip's and St. Andrew's, Newcastle</i>	3 00			4 25
MARYLAND.			SPRINGFIELD.	
<i>Anne Arundel Co.—St. Anne's</i>	62 22		<i>Albion—St. John's</i>	5 00
<i>Howard Co., Guilford—Christ Church</i>	4 50		VIRGINIA.	
<i>Prince George's Co.—St. Paul's</i>	23 00		<i>Nansemond Co.—St. Paul's</i>	11 62
<i>St. Matthew's Parish</i>	21 68		<i>The Glebe Church</i>	3 00
	111 40		<i>Fairfax Co.—Truro Parish, Pohick and Olivet Churches, of which for Domestic Missions, \$1.12</i>	6 00
MASSACHUSETTS.				20 62
<i>Boston—St. Matthew's, "H. W. N."</i>	10 00		WESTERN MICHIGAN.	
<i>Worcester—St. Matthew's</i>	7 16		<i>Hastings—Emmanuel Church</i>	13 00
	17 16		<i>*Receipts for the month</i>	1,024 04
MISSISSIPPI.			<i>Amount previously acknowledged</i>	5,515 80
<i>Oxford—St. Peter's</i>	5 00		<i>Total receipts since September 1st, 1883</i> ...	\$6,539 84
<i>Vicksburg—Church of the Holy Trinity, for Domestic Missions</i>	42 60			
	47 60			
NEW JERSEY.				
<i>Fairview—Trinity Church</i>	14 00			
<i>Freehold—St. Peter's</i>	10 00			

PURSUANT to the terms of the following resolution of the General Convention of 1883,

Resolved, The House of Bishops concurring, That the amount now in the hands of the Treasurer of the Board of Trustees of the Missionary Bishops' Fund, be paid to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America. The said Domestic and Foreign Missionary Society shall invest the funds thus paid over to it, as a permanent fund for the support of the Missionary Episcopate, and it shall be Trustee for this purpose, as well as for the purpose of receiving any contribution heretofore or hereafter made, by bequest or otherwise, to this Fund,

the Treasurer of the Domestic and Foreign Missionary Society has received from Mr. H. Woodbury G. Langdon, Treasurer of the Board of Trustees of the Missionary Bishops' Fund, the following securities and Savings Bank deposit, representing the amount heretofore collected, as shown in the report of said Trustees to the General Convention of 1883: [See Appendix III.—I. Journal of said Convention.]

Two U. S. four per cent. Registered Bonds, due 1907..... \$2,000 00
On Deposit in New York Savings Bank..... 319 30

The amounts that have been received by Mr. Langdon since the adjournment of the Convention will be specifically acknowledged hereafter, in this magazine.

* Divided equally (when not otherwise designated) between Domestic and Foreign Missions, and included in total receipts, pages 235 and 256. By vote of the Board of Managers, however, the cost of the new work among Americans residing in Northern Mexico, up to the aggregate of two thousand dollars, is to be defrayed from these receipts.

DOMESTIC DEPARTMENT.

Committee for Domestic Missions.

The Rt. Rev. A. N. LITTLEJOHN, D.D., LL.D., *Chairman.*

Rev. George Leeds, D.D.,
" N. H. Schenck, D.D.,
" William N. McVickar, D.D.,
" J. L. Reese, D.D.,
" T. F. Davies, D.D.,
" James Saul, D.D.,
" W. S. Langford, D.D.,
" C. E. Swope, D.D.,

Mr. G. N. Titus,
" William Scott,
" Benjamin Stark,
" W. G. Low,
" H. P. Baldwin,
" John A. King,
" Wm. Bayard Cutting,
" Alfred Mills.

Rev. GEORGE F. FLICHTNER, *Secretary*,
22 Bible House, New York.

Mr. WM. BAYARD CUTTING, *Treasurer*,
22 Bible House, New York.

Form of a Bequest to Domestic Missions.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Domestic Missions.....

Should it be desired, the words can be added: *To be used for work among the Indians, or for work among Colored People*.....

MAY, 1884.

THE RT. REV. ROBERT HARPER CLARKSON, D.D., LL.D.

THOUGH the death of the lamented Clarkson was suitably noticed in the April number of THE SPIRIT OF MISSIONS in the two Minutes, the one by the Board of Missions, the other by the Domestic Committee, both expressing in glowing, heart-felt terms the profound sense of their own and of the Church's loss, it is, on all grounds, only proper that with his likeness should appear a brief sketch of the departed Bishop's life and labors. The hand that will attempt it trembles with grief as memory recalls the now sundered, but once loving and intimate friendship of more than thirty years. The sketch will at best be only an imperfect tribute—the more imperfect, perhaps, because every line of it will be wet with the unbidden tears of an irrepressible sorrow.

On the 19th of November, 1826, Robert Harper Clarkson was born at Gettysburg, Pennsylvania. The first clergyman ordained by Bishop White was his grandfather, the Rev. Joseph Clarkson, D.D., who was rector of St. James' Church, Lancaster, Pennsylvania, until he reached a very advanced age. In 1844 he graduated at Pennsylvania College, in the place of his birth. Immediately afterward he served, for a time, as tutor of St. James' College, Hagerstown, Maryland; meanwhile pursuing his theological studies under Dr. Kerfoot, subsequently the first Bishop of Pittsburg. He was ordained Deacon, June 18th, 1848, and Priest, January 5th, 1851, and was consecrated Missionary Bishop of Nebraska and Dakota on the 15th of November, 1865.

It was the happiness of Bishop Clarkson when a young man to be intimately associated with men singularly distinguished for personal character, ripe learning, and high position in the Church. Dr. Muhlenberg, the immediate successor to his grandfather in the rectorship of St. James' Church, Lancaster, up to the day of his death counted the Bishop almost as a son. Dr.

Bowman, the successor of Dr. Muhlenberg in the same rectorship and afterward Bishop of Pennsylvania, was the Bishop's uncle and always regarded him with a peculiar affection. Dr. Kerfoot, however, had most to do with the Bishop's training as a Candidate for Holy Orders and with his early years in the Ministry. From him he derived his theological principles and his ideal of the Christian priesthood. He could not well have had a better guide in both, and how he turned both to practical account was evidenced by his abundant labors and extraordinary usefulness in all the after years. Besides these we must reckon as among those who deeply influenced his early life, his cousins, the Passmores, well known in their day for their varied culture and spiritual fervor. To one acquainted with the Bishop's character at the dawn of manhood and his educational surroundings, it would not have been difficult to predict his future career in the Church and in any community where he might make his home. He had marked traits by nature and still more marked ones by grace, and men of mark so developed and directed them both that they chose for themselves almost spontaneously the channels of highest power and beneficence. Between his warmth of feeling and his judgment; his sunny, humorous amiability and his energy of will and decision of purpose; his gentleness of heart and firmness in action; his large charity that thought no evil and his judicious administration of official authority; his ardent love of country, especially in the great crisis of its history, and his discreet, thoughtful sense of the Church's true place and office in times of deep political excitement, as a kingdom not of this world—between these contrasted aspects and qualities of character there was in him not only no conflict, but a sustained, intelligent, masterful equilibrium equal to all emergencies. Such contrasts bury smaller natures in confusion and impotence. By him they were borne as the natural outcome of a large and balanced character.

While yet a Deacon and only in his twenty-second year he went to Chicago, then a city of scarcely more than 30,000 people, and took charge of St. James' Church, the first parish organized within its limits. During the seventeen years of his arduous and fruitful rectorship both himself and his church grew in all respects with the growth of that wonderful city. He built what was universally conceded to be the noblest church edifice within its bounds. Out of all sorts and conditions of men he organized on a compact and thoroughly churchly basis the strongest congregation in the great Northwest. He instituted and conducted many beneficent charities, and in pastoral work among the poor, the afflicted, the forsaken, the friendless—always a vast multitude in new and rapidly growing communities in the West—no parish minister of the time was more constant, abundant, and self-sacrificing. St. James', Chicago, still cherishes as a precious legacy the memory of his remarkable labors, and many of the friends then made—many of the Church's children whom he brought to a knowledge of the truth, some of whom are now among the most highly honored citizens of that great city—did not think it too much for their love and gratitude to travel five hundred miles to mingle their tears with those of the churchmen and citizens of Omaha over his grave.

In the same year, 1857, Racine College and his *Alma Mater* conferred upon

him the Doctorate of Divinity. In the former institution he took a deep interest during the whole period of his pastorate in Chicago, and probably no one did more toward placing it on a solid foundation and supplying it with the resources which have made it a notable educational power in the Northwest. It was he who nominated Dr. DeKoven for its head, and it was by his persuasive influence and energetic action that Dr. DeKoven, then quite unknown beyond a limited circle, was elected and was induced to accept the position.

In 1872 he was made Doctor of Laws by the University of Nebraska, the first and highest honor conferred at that time upon any citizen of that State. Speaking of this action by the foremost literary authority of Nebraska reminds us of the commanding estimation in which the Bishop was held as a citizen by all parties and classes. His large and intelligent public spirit, his accurate knowledge of affairs, his oft-tried devotion to the best interests of his city and of his State, his practical wisdom and known disinterestedness when called upon for counsel, his conciliatory and generous bearing toward all men, the fact that he always held decided opinions on public questions, and, on suitable occasions, was ready to express them in a decided way, and yet that he did so without exciting any sharp antagonism, or making it possible for any one to challenge the purity and elevation of his motives, gradually won for him an influence as a citizen second to that of no man in Nebraska. As an illustration of his extraordinary hold upon his fellow men, the writer may venture to mention what he has never seen in print, or indeed heard of save from one of the few cognizant of the fact. At a time of high political excitement, when the contending parties in the Nebraska Legislature were unable to agree upon a candidate for the United States Senate, the representatives of both sides, while perfectly aware of the fact that the Bishop would, under no circumstances, even listen to the suggestion, declared that, if he would do so, he could be unanimously elected, and that he was the only man in the Commonwealth that could be.

The depth and strength of this feeling found expression in a public meeting after the Bishop's death in the City Hall of Omaha, composed of all classes in the community, a meeting as extraordinary for its numbers as for its moral and political character. The resolutions adopted at this meeting, and the speeches made before they were put upon their passage, were so laden with almost personal sorrow and so full of confiding affection, as well as of public grief over a common and irreparable loss, as, in themselves, to constitute one of the most remarkable tributes ever paid to the dead.

Consecrated Missionary Bishop in 1865, he was unanimously elected Diocesan Bishop of Nebraska in 1870, retaining jurisdiction in Dakota until last fall, when, at his own request, he was relieved of this work which, in his judgment, demanded the undivided care of another Bishop. The same qualities for which he was distinguished as a priest, only enlarged and intensified, were exhibited by him in the Episcopate. To realize what he did one must recall Nebraska as he found it in 1865, and see it as he left it in 1884. We may not attempt to fill in the interval. Suffice it to say that he found it literally a vast wilderness with only the fewest and feeblest elements of Church life;

and he left it a populous State, a well organized Diocese. As the visible fruits of his work we find there some forty churches, with a noble cathedral costing \$70,000, built and paid for, and a Bishop's house along side of it, two successful, well-appointed Diocesan schools, a hospital, and an Episcopal fund of nearly \$40,000.

None save those who knew the inside of his life can know how he toiled in season and out of season; or with what forgetfulness of self and elastic freshness of spirit, with what manly determination and resolute, yet gentle, Christ-like patience he carried his heavy burden amid sore discouragements and unceasing labors. Tarrying not in easy places, almost a stranger in his own home, he was a familiar presence in the remotest corners of his field, journeying up and down his territorially vast jurisdiction, preaching and ministering the Sacraments everywhere that even two or three could be brought together. His sermons were so peculiarly adapted to their ends, so instinctively conformed to time and place, so simple and brief, yet so instructive and persuasive, so full of the Gospel's sweetness and tenderness, as well as of its boldness and energy, that they never failed to hold the ears and touch the hearts of the often rude, careless assemblages that he addressed in homes and school-houses and mission chapels far out on the lonely prairies. When the writer of this has listened to him in such places and amid the strangest surroundings, as well as at the East, in the great churches of our cities, he has often been struck by the Bishop's unconscious, but, at times, almost perfect art as a rhetorician. He did not attempt to be, and he would have smiled if any one had told him that he did, what is called an intellectual preacher aiming to handle with varied learning and disciplined powers of logical reasoning the great theological issues of the day. He purposely threw his mind and heart in another direction and gave his energies to other, and, considering his work, far more important aspects of pulpit duty. But in his own line and in his own field, the Church has had few preachers who could produce a profounder or more lasting effect. Men of unlettered but vigorous minds in Nebraska would gladly travel miles to hear him; and those who could only recall his sermons as a distant memory would tell with delighted eagerness how his pathetic appeals to them to follow CHRIST and to do their duty as Christian men, in the midst of the rough and tumble life of the frontiers, had filled their souls with thoughts and armed their wills with resolves which they never could forget. Alas! that we shall never hear again that tender, loving, often magnetic voice that seemed to bear with it the Divine SAVIOUR's heart!

The record of our departed friend and brother as a Missionary Bishop, and as the Church at large knows it, is contained in the issues of this Journal during the past seventeen years. His Annual Reports, his many letters, his even more numerous addresses in all parts of the land prove, as nothing else can, the broad, earnest spirit, the active, patient energy, the enlightened, far-reaching, practical wisdom with which he addressed himself to the work committed to him. While Nebraska and Dakota lay next his heart and were always the constantly recurring refrain of his appeals, the real field of Missionary labor was to him no narrower than the world itself.

Robert Harper Clarkson has gone to his account. He has returned to Him who gave it his great commission. His toilsome, busy, self-sacrificing life is ended. But though dead, he yet speaketh, and for generations, in his own diocese, he will continue to do so—how and with what power, this sketch will have failed of its purpose, if it does not show to all who read it.

After a sickness of three weeks contracted by exposure on a visitation, he laid himself down to die. He declared himself weary and longing for the final rest. Worn out with care and labor, he said the time had come for a younger and stronger man to take up the burden. Having given all needful directions concerning his family and his diocese, with wonderful calmness, with sweet, restful resignation, and with tender messages to all who were near and to many afar off he composed himself, after the last offices of the Church, to sleep in CHRIST. He rests beneath the shadow of his Cathedral, the spot where his grave is made having been pointed out by himself. Not only the Church, through eight of her Bishops and some forty of her Clergy present at the last rites, mourns him; but the city of his home and the State of his adoption also, the daily press of both affirming with common consent that Nebraska had lost its most representative Christian and its foremost citizen.

We who are left can pray for no greater blessing on the Church than that God will raise up many such men in our generation to carry forward His work in this land and make His saving health known among all nations.

A. N. L.

EDITORIAL NOTE.

A REFERENCE to the summary of the tables of acknowledgments will show that at the close of the first seven months of the fiscal year the amount of offerings received is \$87,598.85. The sum appropriated to carry on the work and make up the deficit (\$14,252.00) of last year is \$200,330.90. So that it will be necessary, in order to close the year without debt, that the Church should place in our hands \$112,732.05. The time is very near when the appropriations will be made for next year, and as these must be arranged in accordance with the receipts for this year, we are compelled to contemplate the possibility of a very large reduction in them. We trust that the Church will not force its Board of Managers to take a step so humiliating and disastrous; but to avoid it, a renewed effort must be made during the remaining months of the year. The Church has assumed, through its representatives, a certain obligation. It has chosen thirteen Missionary Bishops and sent them to the field promising to sustain them. It has appointed to co-operate with them and other Bishops in new and large dioceses some three hundred and fifty-eight Missionaries, and pledged them stipends upon which they are depending for their very livelihood. Their support is not an eleemosynary act, but the work which is essential, not for the growth and progress of the Church merely, but for its existence—a very necessity of its being. The strictest economy has been exercised. We have refused almost every appeal for increased appropriations, in order that we may maintain our present undertaking, yet the needs do and must increase every year, as the population of the country is increas-

ing, and new fields are opening much more rapidly than the old ones can be made self-sustaining. We do not come before the Church to ask alms, but to ask our brethren to try to realize this obligation and the paramount claim of the Church, as well as the obligation and claim of the parish. It is a time for greater effort and greater sacrifice, if need be, that the Church may be borne safely and honorably through this critical period of her history.

THE COLORADO MISSION.

BY BISHOP SPALDING.

[Concluded from the April number.]

OUR most important work of church building was the Denver Cathedral. It was begun in July, 1880. The corner-stone was laid on St. Matthew's Day. The opening Service was held on November 8th, 1881. It is built of brick and stone in Romanesque style, with porch, nave, transepts, aisles and chancel. We needed a large church and Gothic seemed beyond our means. The old parish had still seven of five hundred and fifty city lots not yet sold, and from these \$25,000 was realized. Had these city lots been vested in the Bishop and his successors, we should still have had most of them, and a foundation for a cathedral and all needed endowments. They are worth now about two millions. The building, with its ample grounds, including organ and gifts of expensive memorial windows, cost about \$115,000. It is liberally seated for 1,200. The basement, entirely above ground except at the east end, contains a chapel seating 200, a large Sunday-school room, Bible-class rooms, rooms for choir practice, etc. The congregation fills the church on Sundays. The Sunday-school and Bible-classes are large. Unfortunately there is a debt of \$16,000, which it is hoped will soon be paid. It is surely a blessed thing that we have been enabled in God's good providence to build up in the capital and see city such a centre of work and influence. Trinity Memorial Church soon felt the impulse of this grand success and was enlarged in 1883 to more than double its former capacity; and already there is a call for the building of a church on lots secured some seven years ago in a location that will be nearly as good as that of the cathedral—the lots are now worth \$10,000 or \$12,000—where, if only a church could be erected, a strong self-supporting congregation would soon

be gathered. In no way could church work be so strengthened now, as by a memorial gift that would secure this church so long waited for and so certain, if built, of success.

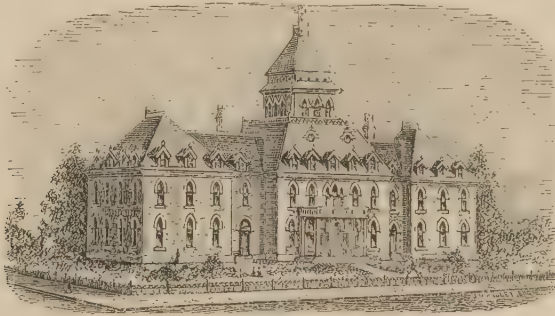
Another very important work of the last few years was the founding of St. Luke's Hospital, Denver. We had long felt the need of such an institution. Many invalids come to Colorado as a sanitarium. Many come, alas, too late. Their funds exhausted, often without friends here, the county almshouse is almost their only resource. There are also the many accident cases on the railways and in the mines, in which surgical treatment and the best nursing are required.

If a good Church hospital could be once started, we felt that it would be in large measure self-supporting and grow with the growth of the city and country. There was no Protestant hospital, none of any kind except that of the Roman Catholic Sisters and the poor-house. But the more we felt the need, the more difficult seemed the undertaking, multiplying and pressing as were the calls of other work. At last Providence opened the way and an occasion for action. A lady residing in Denver had bequeathed a small property worth \$1,800 for a hospital to be under the control and management of the Episcopal Church. She died in January, 1881. A sermon in the cathedral soon after excited quite general interest. The Board of Managers, all churchmen, was organized February 12th. After various ineffectual efforts to secure a site by gift or purchase with a view of building, the Grand View Hotel and block of four acres, on the Boulevard, a principal street in North Denver, was purchased at \$7,900, \$900 being for the furniture. \$2,400 was raised by subscription and paid down. Two notes

of \$1,500 and \$4,000 were given, bearing interest at seven per cent. The first has been paid, so that the debt is but \$4,000. The hospital was opened the last of June of that year. During the first year, some \$2,300 was raised and expended in repairs and furnishings. Three free cots at a cost for each of \$300 a year have been, till the present year, provided, mostly by eastern friends. More than 700 patients have been treated. A Ladies' Auxiliary composed of the churchwomen of the Denver congregations is indefatigable in its exertions for the support and good management of the Hospital. At least six free cots are required by the demands of charity, and would insure self-support, as all patients pay who can. Efforts are making for two endowments of \$3,000 each. This work of charity undertaken in faith,

standard than ever before, intellectually, morally and religiously. It is more true of it now than ever that it is among the very best and most effective of our *Missionary* agencies.

The schools in Golden never met the expectations of their friends. The School of Mines was in 1874 given back to a Board of Trustees of the Territory created by the Legislature to receive it. We were without the large means necessary to make it a real school of mines, such as was demanded by the mining interests. The placing it in the hands of a Board that would have the ample resources of the State to make it a success met with general approval. The Territory remunerated us in part for what it had cost beyond the sum appropriated from the territorial treasury.



WOLFE HALL.

needs and richly deserves liberal aid. The hospital property is worth \$12,000.

The Church schools have from the first laid upon me the weightiest of all my burdens of care and responsibility. After Bishop Randall's death, discipline was relaxed and patronage became small. Debts had accrued and were accumulating. For two years, Wolfe Hall and Jarvis Hall fell far short of meeting expenses, as had indeed always been the case with the latter. From 1876 to 1882, however, Wolfe Hall was brought up to so high a state of excellence, that its earnings were of large assistance in enlargements made in 1879-80, costing \$18,000—as much as the original buildings. Annual gifts, of \$1,500 from Miss Wolfe and smaller offerings from others, enabled us to make these great and necessary improvements without debt. The school has this year, under Miss F. M. Buchan as Principal, been brought up to a much higher

In 1874 Matthews Hall had seven students, but only two of the scholarships that were relied on to support them could be secured. There were no funds for the professor's salary. Five of the young men were ordained. The professor went east. Thenceforth the few theological students were teachers in Jarvis Hall.

On the 4th and 6th of April, 1878, Jarvis and Matthews Halls were destroyed by fire. The insurance received on Jarvis Hall was \$8,903.72. On Matthews Hall, \$6,430.51. On the Library, \$989.34. Total, \$16,323.57. It is a question whether we could have secured more, had the amount of insurance been greater. The best part of the library had been removed to Denver. The companies had the option to pay or rebuild. The agent appointed to estimate the loss was of opinion that the buildings could be put in as good condition as before for about the sum they were insured for. But

he recommended payment, and the money was worth more to us than the buildings. The next year, with the approval of all the largest benefactors of the schools and the Clergy and laity in Convocation, it was decided to remove them to Denver.

The cost of the present Jarvis Hall buildings and grounds was \$13,740.85. This includes heating apparatus and some furniture. There are two buildings, one brick, the other frame. Having learned by experience that "brick and mortar" in a building does not make a school, we sought a central location and built according to the probable needs of the first years. I also secured by a fortunate purchase some land for the future requirements of the school, the value of which is now said to be about \$40,000. With the man at the head *who can make a school*, and there are not many good teachers who can do it, the means will doubtless be forthcoming for the new buildings that will be requisite. And we trust we have found the man in the Dean of the cathedral. He is a born teacher. He has had years of successful experience. He knows how to manage boys, while securing their esteem and affection. He is ably supported by W. H. Smiley, B.A. (Harvard), a splendid teacher, and other competent assistants.

Matthews Hall has been rebuilt on ground contiguous to the cathedral and Jarvis Hall, under an arrangement which makes it the residence of the Bishop in his capacity of President of the Divinity School and Professor of Theology. One student is a teacher in Jarvis Hall. Two others who expect to study for the Ministry will live at their homes, and come to Matthews Hall for assignment of studies and recitations.

The Jarvis Hall endowment was supposed at first to be an endowment of Jarvis Hall. Its object was afterwards defined in a letter of the donor published in our Journal of Convocation for 1878. This having been subsequently thought to be too indefinite, the donor's wish has been scrupulously regarded, and its income is considered as only applicable to candidates for Holy Orders and students of theology. It was found in 1874 to be in real estate and notes which on foreclosure gave us the real estate that secured them. Much of this land is scarcely more valuable now than when purchased twelve years or more ago. But fortunately that part of it situated on Capitol Hill has greatly

appreciated. Strong pressure was brought upon the Bishop to sell, at a time when the lots were worth but \$400 each, and again a year or two after when they had increased to \$1,200. At the risk of incurring displeasure no effort was made to sell, and they are now worth from \$2,500 to \$3,000 each. Taxes on these lands for 1882 were \$835.72. They are more for 1883. We have always had one or more theological students needing aid. Four lots sold some years ago have enabled us to pay taxes, and to afford what aid was necessary in theological education. One or two constant friends east have assisted in this cause, so that no worthy postulant has been rejected. We could easily find abundance of candidates on the promise of gratuitous theological education. But we want none but the best. They must be able and thoroughly educated young Ministers who would succeed in this Western country.

It remains to give some statistics of ten years' growth and then some plans for the future.

In 1873 the number of Church families reported was 360; in 1883 it was 1,921; increase, 433 per cent. The number of souls for whom the Clergy were caring was, at the respective dates, 620 and 13,141; increase, 2,019 per cent. The infants baptized were, in 1873, 117; in 1883, 390; increase, 233 per cent. Of adults, in the years respectively, 17 and 61; increase, 258 per cent. In 1873 there were confirmed 48; in 1883, 127. Since June 1st, 20 more have been confirmed, making the number for the last year 147; but these are not counted, not being yet reported. Without these the increase is 164 per cent. In the ten years previous to 1874, 466 were confirmed. From then to June 1st, 1883, 1,081; increase 131 per cent. The gain in the number of communicants is also especially gratifying. There were reported in 1873, 550; in 1883, 2,112—an increase of 284 per cent. So of Sunday-school teachers and scholars: In 1873 the report gave 658; in 1883, 2,082—a gain of 216 per cent.

My ordinations to the Priesthood and Diaconate number 32. There had been previously ordained in and for Colorado, 13—an increase of 146 per cent. I found here 12 churches; we now report 32—increase, 166 per cent. Three of those built before 1874 are unused; none built since are as yet unserviceable. It must be expected that the

usual proportion—not greater than in eastern dioceses—will, in time, from the decay of towns and changes of population, become useless. There were, ten years ago, two rectories, omitting one that was subsequently alienated and lost by the vestry; there are now 16—a gain of 700 per cent. The number of sittings in our churches at the former date was 1,600; at the latter date, 8,281—an increase of 417 per cent. I found seven clergymen at work in the jurisdiction. There were two or three others not belonging to us or not employed. We report now 28—a gain of 300 per cent. The number of parishes and Missions was 19. It is now 53—per cent. of increase, 179. The offerings for all purposes in the jurisdiction have increased in much greater proportion. They were, 1873, \$5,086; in 1883, \$52,509—a gain of 932 per cent. The value of churches and rectories was, at the first date, \$26,300; at the present \$249,350; increase, 848 per cent. The Episcopal residence, including the lots, was worth \$9,000. Its value now is \$25,000; increase, 177 per cent. Wolfe Hall, building, grounds and furniture, was valued at \$30,000. Its value now is \$80,000—an increase of 166 per cent. Jarvis Hall had cost for building and rebuilding, with its furniture and apparatus \$19,781. Its estimated value in 1874 was \$12,000. Notwithstanding the disastrous fire, which left us only the insurance of \$8,903.72, the value of its present lands and buildings is \$50,000—an increase of 316 per cent. Matthews Hall, at Golden, cost \$10,000. Matthews Hall in Denver is worth \$15,000; increase, 50 per cent. Jarvis Hall Endowment for Theological Education, in real estate, was estimated in 1874 at \$13,000. Nine years later its value is \$75,000—an increase of 477 per cent. This and all our property is in real estate, not producing income, and most of it is taxable. The increase in value of all our school property is from \$73,000 to \$220,000—201 per cent.

Such have been some of our gains. It is a fair showing. It gives good ground for encouragement and confidence as to future growth and prosperity. There is much that cannot be gathered from statistics. The great results for which we should be, above all things, solicitous, the coming of CHRIST's spiritual kingdom, the souls gathered in and saved in CHRIST, and built up in Him and edified, the fulfilling of the number of His

elect—no figures can tabulate these more substantial gains.

We may not speak too confidently of the future of the work. There are many discouragements which those long on the ground only can appreciate, peculiar to a mining country. "There are many adversaries." But there are four things in our mind as essential to be done, in which the whole Church can aid us.

First, as to our Missions:

There are portions of Colorado now opening up to settlement many times as large as the whole field of 1873. The North Park, the Middle Park, and the whole vast country west of them to Utah, the Ute Indians having been removed, are attracting investments and population. In the northwestern quarter, as in the southwestern quarter of the State, there are vast areas of irrigable land at comparatively low altitudes. There are immense ranges of the finest pasturage. There are vast bodies of ore believed to be rich, in many locations, awaiting development. It would be enough to do to enter and cultivate these new fields, if we were free of all other labor and responsibility. If the western *one-third* of Colorado were made a separate jurisdiction, and a Bishop and a corps of Clergy sent to this new district, just entering upon its first stage of growth, there would be ample work to employ their energies, and noble results would crown their self-denying labors. With our present resources we are almost powerless to penetrate into these "regions beyond." Our present Missions require all of the appropriation the Board can make. We cannot abandon these Missions. Nor, so far as they are in mining towns, as many of them are, can we reasonably expect them to become self-supporting. Indeed, *three* that were strong parishes are now Missions requiring aid. The obstacles, from lack of means and men, to Church extension into new regions which are likely to be better and more encouraging than the old, seem at present insurmountable. It is the saddest of all possible experiences to see fields lying fallow or worse, that we ought to occupy and cultivate to God's glory and the salvation of souls! What is essential then? It is **ESSENTIAL** that we should have **MEANS**, first, to employ an **EXTRA** force of Missionaries; secondly, to aid them in building churches and parsonages. May the **LORD** send us **MEANS** and **MEN**!

Second, as to our Church Schools:

They have good foundations. They are doing noble Christian work. Wolfe Hall is now again—it was not last year—self-supporting. Jarvis Hall is carried on by the Principal at a sacrifice, its patronage being as yet insufficient. Wolfe Hall is now “down-town,” almost in the business part of the city. The taxes for street improvements seem to us enormous, when we are without the means to pay them. In the near future we must move out to what will be permanently the residence portion of the city. We ought to secure *now*, during the “hard times,” when the price of such real estate is not advancing, a block for the new Wolfe Hall site. It will cost from \$12,000 to \$15,000. We need help to secure this, and having secured it, to accumulate a fund for the new building; and this building fund ought to be \$50,000. If we can keep the old site, it will be a valuable endowment.

Jarvis Hall has already a new site about five hundred yards from the Cathedral Block. As soon as the school shall have outgrown its present quarters, it is hoped that the Divinity School may be enabled to purchase them for its uses and for a home for Mission Clergy. The valuation is about \$15,000. That sum doubled, \$30,000, would build the central part of the new Boys' School. If Matthews Hall could receive now a gift of \$15,000 and Jarvis Hall a gift of \$15,000, our way would be clear to a grand development of school and Missionary work. These plans commend themselves to all here as wise and practicable. May they commend themselves to some to whom God has given ample wealth, who will see that we lack not means to realize them! They are Bishop Randall's earliest and maturest plans. Are there not some who revere his memory who would feel it a privilege to consummate, after all these years of deferred hope, the chief aim of his Episcopate?

Third, as to the Hospital:

It is hindered in its work by the debt of \$4,000, and by inability to support the

patients who come to us who cannot pay and cannot be rejected. \$3,000 endows a free cot permanently; \$300 for one year. We have had three annual endowments thus far, until the present year, and now we have but one and part of another, and the demands for free beds are increasing with the growing stringency of the times. The debt on the property and the debts we are compelled to incur by the behests of charity require now to be provided for. And we ought soon to obtain a more convenient site within the city on which ultimately to build, so as to use the present hospital building for some other charitable purpose.

Fourth, as to Endowments:

The time has now come when we ought to have adequate endowments for the support of the Episcopate and for the support of Missionaries. The latter is quite as necessary as the former. It is to be feared that these endowments cannot for some time to come be raised here, in this frontier, fluctuating, mining country of (in 1880) 194,000 population. It is surely reasonable to expect that aid for these essential objects and conditions of success and growth, should be extended, from some whom God hath blessed in the older and more settled communities. Let none fear that we shall fail to do what we can to put responsibility upon our people and to teach them to give and work for CHRIST and His Church. They have done and are doing nobly. But if they are to do ALL that must yet be done in the Church for Christian education and for Christian charity and for the endowments that are *essential* to the permanency and success of the work in so peculiarly and permanently a Missionary diocese, the Church must wait patiently for the results so many are inclined to look for immediately. Let prayers arise from all devout hearts in the Church that, in whatever way it shall please God, the early promises of the jurisdiction, as shown by this brief, imperfect sketch, may be fully realized to the praise of the Glory of His Grace.

MISSIONARY INTELLIGENCE.

MAINE.—An encouraging sign of progress during the winter, has been the marked increase in the attendance of the Bowdoin students at the Services of the Church in Bruns-

wick. At Eastport there is noted an increase in the number of communicants, although the severity of the weather has affected the average attendance upon the Services.

NEW HAMPSHIRE.—The following extract is from the admirable Lenten Pastoral of the Bishop of New Hampshire:

"One year ago in the Pastoral Letter I said some words in behalf of the General Missions of the Church, both Domestic Missions and Foreign. I must reiterate what I have more than once said, that if, in our small parishes and missions, the minister would give his people the privilege of once a year making for these general objects a contribution in church (if no other plan be in use), some of the people would gladly respond, and the congregation be made none the poorer, and the Missionary would find himself none the poorer. This I say not hastily, but deliberately and after careful observation, believing the statement true, and of almost universal application, wherever there is a settled minister. Of course, if nearly every month an offering be asked for something outside of the parish or mission, the several sums received must be small if the people are poor and few. Moreover, in churches maintained through the offertory, care must be taken by use of envelopes, that the special offering do not supplant or at all diminish the regular parochial offering for that day.

"Let us urge upon the flock, beloved, the duty and the blessedness of entire consecration to God, and of giving of our substance as a fruit of Christian consecration, and as a helpful means of grace."

Below is a paragraph from Bishop Niles' first Convention address, delivered nearly fourteen years ago, which expresses in powerful language a truth that cannot be too much emphasized.

"I would not have you forget that you have relations to the Holy Church throughout the world, and to all mankind redeemed by the blood of the Incarnate Son. I would not have you draw in your sympathies from the general work of the Church, Domestic or Foreign. . . . Independence is anti-Christian. Independency is selfishness. Independency—diocesan, parochial, or individual—is the clog, is the dry-rot, of the Church. 'Ye are the body of CHRIST.' The Body is first, then membership in it—whether the membership be of province, diocese, parish, or person. The Church's life is organic. To me nothing is foreign that concerns any part of CHRIST'S Body. To be centred in self, and bounded

by self, that is no way for a parish or a diocese to grow, and to prosper in the HOLY GHOST. By forgetting the Church at large none ever became 'rich in good works' at home. No diocese can afford to withdraw itself from the general interests of the Church. The selfishness will not stop there. If the diocese lose interest in the whole Church, the parish will lose interest in the diocese, the individual will lose interest in the parish, and will be lost to God.

"I earnestly desire every parish and every mission in the diocese, annually to make a contribution . . . to the general work of Domestic Missions, of Missions among colored people at the South, and of Foreign Missions."

These two extracts indicate the strong feeling with which from then until now, the Bishop has in public as well as in private urged this mission work upon the attention of his Clergy. And his words have borne fruit in a large increase of contributions, though it is still a grief to him that but half of the congregations in his diocese are in the list of contributing parishes. It is to be hoped that by his latest appeal he will persuade the remaining parishes to enroll themselves among the contributors to the Church's work.

VIRGINIA.—Mr. Russell gives a report of hopeful progress in the School at Lawrenceville. The work goes on without undue friction. The new school-house is nearly completed, but help is needed to plaster and furnish it. If accommodations can be provided, the school will receive a large accession—some twenty-five—who have been left without any educational privileges by the closing of one of the public schools. Many of these children are not able to obtain suitable clothing or the necessary text-books. For these also aid is needed.

At Petersburg Bishop Randolph recently confirmed in St. Stephen's Church thirty, the largest class ever confirmed there. In announcing this in a card, Mr. Cooke writes: "Oh! if I just had the means to get an assistant to help me in this great work."

NORTH CAROLINA.—The Rev. P. P. Alston writes from Charlotte: "I am glad to say that we are getting on very well at present. We are not doing a great deal among the older people as yet,

but our work among the children is very encouraging indeed. Our Sunday-school is growing very rapidly; in fact, it is the brightest feature in our work. . . . Now as to our needs. We need very much the means to carry on a parochial school. The success of the Church among the colored people in the South depends largely upon the rising generation and not upon those who are already grown up, and if there is not some plan devised by which we can get hold of this young class both in Sunday and everyday school, in order that we may teach them what the Church is, we can *not* reasonably look forward for any great results. Our house of worship is uncompleted. We are using paper for our window-panes, our seats are scanty and few, and many other things I could mention. And our number is so very small we are unable to supply our needs; we are doing all we can. The opposition here is very strong. So the best information I can give you as to our needs is money. This place is noted for children, and if we can get hold of them we are more than apt to get the parents."

The Missionaries in Wilmington and Fayetteville give an encouraging account of progress there—a new church occupied, a good attendance at the additional Services in Lent, and hearts full of hope as they "press on in the Blessed Master's work." At Fayetteville the rector asks for a new bell for his recently finished church.

SOUTH CAROLINA.—The great pressing need in Columbia, for the continuance and development of the important work in which the Rev. B. B. Babbitt is engaged, is an assistant. The Missionary importunes the Board of Managers to provide means for meeting this imperative want. Other things he wishes, such as a bell weighing from one hundred and fifty to two hundred pounds, and a Mission-house; but above all else, first and foremost, means to secure the prayed-for assistant. We should be glad to supply this want but as yet the Church has not placed in our hands funds sufficient to give a favorable response to any request for an increased appropriation. God grant that she may do so soon.

INDIANA.—The new Bishop has infused a large measure of his own vigor and enthusiasm among those who are laboring with

him in this large and scantily supplied field. New work is being undertaken in various directions and more laborers called for. The Rev. Mr. Reeves of Worthington has opened a mission with fair prospects of success, in Rockville, a town of 2,500 inhabitants, where Services have never before been held. The few Services he has so far been able to hold have been most largely attended. Wabash, Leesburgh and Piercetown have been visited and Services held with large congregations, and in the next quarter many other neighboring places are to be visited by the Rev. Mr. Farrar of Warsaw. Bishop Knickerbacker seems to be exacting a sort of archidiaconal duty from his handful of Clergy.

ILLINOIS.—We gave two months ago the Rev. Mr. Taylor's account of the opening of his mission Service in Edwardsville. He now writes: "You will find a marked improvement in the general state of affairs. We have gained steadily, and now take the leading rank. Instead of the congregation which met me at first, a congregation which I think I could have counted on the fingers of one hand, we now have the church *full*—at the last Service every seat filled and people standing in the aisles. The adults baptized are the foremost citizens, and more of the same class are seriously thinking of Confirmation. Instead of seven families we now have sixteen. Instead of thirteen individuals we have forty, permanently connected with the mission—this increase since the last report. I think therefore we have abundant reason to be encouraged."

SPRINGFIELD.—From Carbondale the Rev. J. B. Harrison writes: "We have better prospects, and look forward to gaining strength, and becoming self-supporting. In this unromantic country, where all other organizations are long before us in their efforts, we are forced to work our hardest with the odds against us; and the enthusiasm of the general Church seems to have passed by us, and it seems as though we are expected to help ourselves, in so far as much help is given to this diocese or those lying close to it. Take for instance this place, with its State 'Normal College.' It surely is important to be able to influence these future teachers of Southern Illinois. But we are crippled in this, being confined to a rented room. Our people are getting

ready to do all they can toward building a church as soon as possible; but it is the oft-told tale, 'poor, but earnest; faithful, as yet few.' It would be an investment that would bring in handsome returns, if some one could help us; with a very few hundred dollars from outside, we would build, and get a well-ordered Service. I feel the pressure of work that sorely needs to be done, upon me, and long for one, just one, church-building in my work."

By an oversight the item in regard to Carbondale, in "Missionary Intelligence" in the April number, was put under the head of Illinois. Carbondale is in fact in the State of Illinois but in the Diocese of Springfield.

MICHIGAN.—The Rev. Isaac Barr of Lapeer, writes: "The church at North Branch will probably be completed in the course of two months. The very severe weather has prevented rapid progress in the work of construction. Lack of funds, too, has been a hindrance. We need about \$300 to complete it, and I do not know where we are to get that amount. The failure of last year's harvest has been a serious drawback. Many who subscribed will not be able to pay. We shall probably lose \$100 from this cause. The church will cost in the neighborhood of \$1,000, exclusive of pews and other furnishings. We shall be grateful for the smallest assistance. There is a good prospect that a church will be erected at Otter Lake the ensuing summer. It will be necessary to the successful prosecution of the work that Otter Lake and North Branch be set apart before very long as a mission separate from Lapeer. If those places could enjoy a Service every Sunday, I think they would contribute something considerable to the support of a Missionary. He should reside at one of those places.

"Lapeer is the county seat, and therefore a place of some importance, and if the Church is ever to be built up here, there must be morning and evening Services held uninterruptedly. Both North Branch and Otter Lake are too far distant to give them an afternoon Service and return to Lapeer for evening Service."

NORTHERN TEXAS.—The Rev. Mr. Patrick writes: "Weatherford—'All Saints,' is doing but little—very hard field to work.

Abilene—'Church of the Heavenly Rest,' is doing excellent work. Intelligent people, devoted, zealous, and work in harmony. Walls of church building nearly completed. Will cost \$5,000. Colorado City—'Grace Church,' is aroused and has made a good start. Are very anxious to build, and I think will succeed in so doing. . . . You know not how much we need *men and money* to do this work! Two hundred miles in length and one hundred in width, and I alone to look after the spiritual needs of these thousands of people!"

WESTERN TEXAS.—In a letter received sometime since Bishop Elliott writes: "Your words of hope cheer me, and I try to be pleasant, but feel a little pale in view of possible deficits. The work grows: two rectories and one church finished since General Convention, and the probability before autumn of the completion of two more churches and two additional rectories. The people have put their hands into their pockets, but when I think of Hutcheson and Stanley and Wey, it makes me wish that the pockets of the Domestic Committee were corpulent with legal tenders. However, I know that the heart of the Secretary is in the right place even if the bank account is straitened. Bless that saint who sent you the \$6,000. 'Hidden are the saints of God'—anonymous until the day of judgment."

WESTERN MICHIGAN.—The recommendation of additional offerings for colored and Indian work by the Bishop in the *Church Helper* was timely. We are glad to repeat it in his words: "The season of Lent is the time for an annual offering for this branch of Missions. It is true that the Board asks for only two offerings for Domestic and Foreign Missions, but the offering for Domestic Missions yields so little that we may well add special offerings for the colored people and the Indians. It is the shame of the Church that she does so little for the colored population in the South. There was much talk about this work at the last General Convention, but as to work we stand about where we did. The appropriation for the current year is \$20,000. How many of the six millions will be the wiser about the Church for this sum?"

NEW MEXICO.—An interesting letter from the Rev. Mr. Watt at Silver City, March 1st, 1884, indicates the progress of a work large in extent and variety: "I have gone to one new place, Kingston, and do not any longer go to Fort Bayard. Since I began to hold Services in the Court House, I go by rail to Deming, and hold an Evening Service there. Deming promises to be a productive field. I have succeeded there far beyond the expectations of the Bishop or any one concerned. In Kingston we have no members, but my congregations there were larger than anywhere else. Kingston has grown fast during the quarter. It is forty-two miles from Nutt Station by stage. I have arranged to visit it once in four weeks, and will visit Hillsboro once in four weeks. I hope to hold Service in Lake Valley once in two weeks, and hold Service every Sunday in Silver City and in Deming. The other places I visit through the week. We cannot hold Sunday-school here because we have no building of our own, and the Commissioners would not allow us to hold it in the Court House. We pay rent for the use of the Court House on Sunday. We need a Church in Silver City and one in Deming, but cannot get one in either place for some time. We hope to get a rectory here. At present I have rented a small house for \$35 per month, so you can see what an advantage it would be to have a house. Almost everything costs

twice as much here as it would East, and some things more than twice. A better house could be rented in the East for \$100 per annum than can be had here for \$400. We expect to get a chapel in Lake Valley and could then have a Sunday-school. It is remarkably difficult to get people to teach in Sunday-school, and where we could get them we have no place to meet. Our greatest want just now is a rectory, and churches and chapels. I have been at work all the time and feel grateful for the evidences of success which I have been permitted to behold. It looked at one time as if it would be impossible to exist, but God has done 'great things for us, whereof we are glad.' "

The Rev. Mr. Forrester writes from Albuquerque, February 29th, 1884: "Although we have met with several losses, we are still growing a little. I hope to have a small class confirmed before my next report is sent in. The Minister of the 'Methodist Episcopal Church South,' was received into the Communion of the Church on the fourth Sunday after Epiphany, and is applying for Orders. Next Sunday he takes charge of our Sunday-school, under my direction, and I hope and think he will build it up rapidly and substantially, and will be a great help to me. He is pursuing his studies under my direction."

ACKNOWLEDGMENTS

OF THE COMMITTEE FOR DOMESTIC MISSIONS.

N. B.—In remitting to the Treasurer, WM. BAYARD CUTTING, 22 Bible House, New York, always mention the DIOCESE, as well as the PARISH, from which the Contribution has been forwarded. All Money Orders should be drawn on Station D.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from March 1st to April 1st, 1884.

NOTE.—In the following acknowledgments wherever the abbreviation "Wo. Aux." precedes an amount, the offering is through a branch of the Woman's Auxiliary. The local Parish or Diocesan name of the branch organization is here omitted in order that thereby space may be saved for reading matter.

FOR DOMESTIC MISSIONS.

ALBANY.		FLORIDA.	
Albany—All Saints' Cathedral.....	25 55	Palatka—St. Mark's.....	9 67
Plattsburgh—Trinity Church.....	7 18	GEORGIA.	
Troy—Holy Cross S. S., Mite Chest.....	8 00	Augusta—Atonement.....	7 57
	40 73	Macon—Christ Church.....	10 50
CENTRAL PENNSYLVANIA.		Ogeechee Mission—St. Mark's School, through Wo. Aux.....	6 50
Leacock—Christ Church.....	79	Savannah—Christ Church.....	145 00
Mauch Chunk—St. Mark's.....	161 96		169 57
Nickel Mines—Grace.....	1 97	INDIANA.	
Paradise—All Saints'.....	7 12	Goshen—St. James'.....	3 57
Scranton—Church of the Good Shepherd S. S.....	5 82		
	177 66	IOWA.	
CONNECTICUT.		Davenport—Trinity Church.....	7 00
Bridgeport—Christ Church.....	26 55	Marshalltown—St. Paul's.....	8 15
Danbury—St. James'.....	57 00		15 15
Essex—St. John's.....	6 00	LONG ISLAND.	
New London—"C. E. R.".....	50 00	Brooklyn (E. D.)—Christ Church.....	20 60
Newtown—Trinity Church.....	71 17	"S. L. G."—Christ Church.....	10 00
Westport—Christ Church, Mite Chest.....	8 25	Islip—"A. L. H.".....	3 08
	218 97	Newtown—St. James' Mite Chest, additional.....	3 00
DELAWARE.			36 68
New Castle—Immanuel Church.....	54 63		

MAINE.			
<i>Brunswick</i> —St. Paul's.....	6 00	stipend of Rev. Mr. Peck, Laredo, W. Texas	25 00
		<i>Orange</i> —Grace Mite Chest.....	1 20
		<i>Faterson</i> —St. Paul's.....	14 67
			53 37
MARYLAND.			
<i>Baltimore</i> —Grace, additional.....	50 00		
St. Bartholomew's.....	5 00	OHIO.	
<i>Frederick Co.</i> —St. Paul's Parish.....	1 50	<i>Lima</i> —Christ Church.....	2 50
<i>Upper Marlboro'</i> —Trinity Church S. S., Mite Chest.....	8 21	<i>Toledo</i> —Trinity Church.....	45 18
<i>Washington</i> —Rev. John Q. Ames.....	10 00		47 68
Mite Chest.....	1 00	OREGON.	
	75 71	Pendleton and Weston.....	8 65
MASSACHUSETTS.			
Amherst College.....	5 00	PENNSYLVANIA.	
<i>Boston</i> —Emmanuel Church, through Wo. Aux., for Sister Eliza's salary.....	4 50	<i>Jenkintown</i> —Church of Our Saviour.....	93 23
Mission Church of St. John the Evangelist.....	15 75	<i>Norristown</i> —St. John's.....	22 50
<i>Cambridge</i> —St. James', "In Memoriam".....	100 00	<i>Philadelphia</i> —St. James'.....	227 45
St. Peter's.....	11 00	St. Luke's.....	204 97
<i>Clinton</i> —Church of the Good Shepherd.....	5 00	(<i>Germantown</i>)—Calvary.....	48 61
<i>Fall River</i> —St. John's.....	5 00	"Friend".....	50
<i>Greenfield</i> —St. James'.....	18 18		597 26
<i>Lawrence</i> —Grace.....	28 05	PITTSBURGH.	
<i>Medford</i> —Grace.....	37 00	<i>Bradford</i> —Ascension.....	10 67
<i>Melrose</i> —Trinity Church.....	19 00	<i>Brownsville</i> —Christ Church.....	24 00
<i>Newton</i> —Grace.....	25 95		34 67
<i>Pittsfield</i> —St. Stephen's, through Wo. Aux., for Sister Eliza's salary.....	10 00	SOUTH CAROLINA.	
<i>Quincy</i> —Christ Church.....	22 50	<i>Charleston</i> —Grace.....	35 78
<i>Salem</i> —St. Peter's, through Wo. Aux., for Sister Eliza's salary.....	20 00	SOUTHERN OHIO.	
<i>Waltham</i> —Christ Church.....	39 00	<i>Columbus</i> —Church of the Good Shepherd, through Wo. Aux.....	5 98
<i>Wellesley</i> —Wellesley College.....	25 00	<i>Portsmouth</i> —All Saints', through Wo. Aux....	16 80
"F." through Wo. Aux.....	2 00		22 18
	392 93	TENNESSEE.	
MICHIGAN.		<i>Bolivar</i> —St. Philip's.....	3 55
<i>Alpena</i> —Trinity Church.....	69 42	<i>Fayetteville</i> —St. Mary Magdalene's.....	2 00
		<i>Somerville</i> —"A Churchwoman".....	5 00
NEVADA.			10 55
<i>Carson</i> —St. Peter's Mission.....	5 35	VIRGINIA.	
NEW HAMPSHIRE.		<i>Alexandria</i> —St. Paul's, "A Member".....	20 00
<i>Concord</i> —St. Paul's School.....	100 00	<i>Prince George Co.</i> —Martin's Brandon Parish, Merchants Hope Church.....	5 00
<i>Dover</i> —St. Thomas'.....	28 60		25 00
"K.".....	10 00	WESTERN NEW YORK.	
	138 60	<i>Geneva</i> —St. Peter's Mite Chest.....	26 54
NEW YORK.		Trinity Church.....	20 00
<i>East Chester</i> —St. Paul's.....	4 41		46 54
<i>Matteawan</i> —St. Luke's, through Wo. Aux., for Women Helpers.....	47 56	WEST VIRGINIA.	
<i>New Rochelle</i> —Trinity Church, "A Member".....	10 00	<i>Shepherdstown</i> —Trinity Church.....	13 89
<i>New York</i> —Anthon Memorial.....	105 28	MISCELLANEOUS.	
Calvary, of which from Mite Chest, \$5.45.....	1,059 10	"A Friend".....	5 00
Incarnation.....	427 04	Proportion of General Mission Offerings (see page 220).....	446 04
Church of the Redeemer.....	35 00	Designated Offerings.....	43 72
St. Ann's, through Wo. Aux., for Women Helpers.....	10 00	Through "The Churchman".....	5 00
St. Mark's.....	111 82	Interest on Investments.....	56 25
St. Thomas', Woman's Missionary Association, through Wo. Aux., for Miss Barr's salary, Salt Lake, Utah.....	40 00		556 01
Zion.....	450 00	LEGACIES.	
"H.".....	2,500 00	<i>Md., Baltimore</i> —Estate of Sarah G. Beam....	4 11
"A Communicant".....	5 00	<i>Pa., Philadelphia</i> —Estate of Miss Catharine Moore, proceeds of ground-rent to September 1st, 1869.....	11 25
Mr. John Alsop King.....	15 00	<i>Va., Clark Co.</i> —Estate of Mrs. Mary Jaffrey Field.....	500 00
Mite Chest 39,912, through Wo. Aux.....	50		515 36
	4,820 69		8,219 08
NORTH DAKOTA.			65,410 80
<i>Valley City</i> —All Saints'.....	16 81	Total receipts since September 1st, 1883....	\$73,629 88
NORTHERN NEW JERSEY.			
<i>Morristown</i> —Church of the Redeemer, Mrs. Buttolph.....	12 50		
<i>Newark (Roseville)</i> —St. Barnabas', toward			

DESIGNATED FOR WORK AMONG THE COLORED PEOPLE.

CONNECTICUT.			
<i>Brookfield</i> —St. Paul's.....	12 12	IOWA.	
<i>Hartford</i> —Church of the Good Shepherd.....	33 92	<i>Clinton</i> —St. John's.....	5 00
	46 04	MASSACHUSETTS.	
DELAWARE.		<i>Boston</i> —Emmanuel Church, through Wo. Aux., of which from Miss E. J. Baker, \$2; Miss L. H. Symonds, \$1.50; Mrs. B. H. Pad-dock, \$3, for Mrs. Payne's salary (\$6.50), Mrs. V. Morgan's salary, \$1; colored work, \$38.50.....	46 00
<i>Claymont</i> —Ascension.....	1 99		
<i>New Castle</i> —Immanuel Church.....	19 02		
	21 01		

<i>Webster</i> —Reconciliation, through Wo. Aux., for Mrs. Payne's salary.....	5 00	of C. Daniels, teacher under Mrs. Brent....	8 00
	51 00	Rev. James Saul, D.D., for extra salary of Walter Johnson, June 1st, 1884.....	25 00
NEW JERSEY.			67 00
<i>Burlington</i> —St. Mary's, through Wo. Aux., for Mr. Dunlop's Schools.....	7 12	PITTSBURGH.	
<i>Mt. Holly</i> —St. Andrew's.....	1 00	<i>Meadville</i> —Christ Church, through Wo. Aux., for Miss Johnston's salary, Mobile, Ala. ...	5 00
	8 12	<i>Washington</i> —Trinity Church, through Wo. Aux., for Miss F. R. Johnston's salary, Mo- bile, Ala.....	2 84
NEW YORK.			7 84
<i>Mamaroneck</i> —St. Thomas', Woman's Mission- ary Association.....	20 60	RHODE ISLAND.	
<i>New York</i> —Incarnation, through Wo. Aux., for Mrs. Burgwine's salary.....	50 00	Branch Wo. Aux., for Mrs. Brent's salary....	37 50
St. Bartholomew's, through Wo. Aux., for St. Bartholomew's Mission School.....	400 00	VERMONT.	
	470 60	<i>Shelburne</i> —Trinity Church, through Wo. Aux., for Rev. H. Dunlop's School, \$5; Miss John- ston's salary, Mobile, Ala., \$3.....	8 00
OHIO.		WESTERN MICHIGAN.	
<i>Ravenna</i> —Grace, through Wo. Aux., for Rev. H. Dunlop's Schools.....	5 00	<i>Manistee</i> —St. Paul's Mission.....	2 00
PENNSYLVANIA.		WESTERN NEW YORK.	
<i>Oakes, Upper Providence</i> —St. Paul's S. S. Missionary Society.....	10 00	<i>Geneva</i> —Trinity Church.....	62 03
<i>Philadelphia</i> —Ascension, through Wo. Aux., for salary of teachers.....	2 00	Receipts for the month.....	791 14
Church of the Holy Trinity, through Wo. Aux., for salary of C. Daniels, teacher under Mrs. Brent.....	22 00	Amount previously acknowledged... ..	3,019 18
St. Mark's, through Wo. Aux., for salary		Total receipts since September 1st, 1883.....	<u>\$3,810 32</u>

DESIGNATED FOR WORK AMONG INDIANS.

CALIFORNIA.		support of lady teacher, \$400; Staten Is- land Branch, for Scholarship, Hope School, \$60; St. John's School, \$60 (\$120); Christ Church Missionary Association, for Mr. Cooke, \$10; annual subscription, Mrs. Chas. Tracey, \$5; Mrs. L. R. Tracey, \$5; (two lady members St. Timothy's Church), Mrs. Levi Palmer, \$5; Mrs. J. S. Palmer, \$10 (\$15); Miss Katharine Cotheal, \$3; Miss Reighly, \$4; Miss Martha Wisner, Goshen, \$10; Miss Cornelia Jay, \$5; Trinity Chapel, \$7; Grace, \$316.58; St. George's, of which from S. S., \$113 (\$181.79).....	1,382 37
<i>San Francisco</i> —Presidio S. S.....	13 25	Miss Collins, for "Bedell Scholarship"....	60 00
CONNECTICUT.			1,457 37
<i>Hartford</i> —Church of the Good Shepherd....	32 89	NORTHERN NEW JERSEY.	
IOWA.		Women's Missionary League, for "N. N. J." Scholarship in St. Paul's School, Yankton Agency.....	25 00
<i>Clinton</i> —St. John's.....	5 00	PENNSYLVANIA.	
LONG ISLAND.		<i>Philadelphia</i> —St. James'.....	121 16
<i>College Point</i> —St. Paul's Chapel S. S., for Scholarship.....	20 00	Through Indian Hope Association, St. Jude's, for Bishop Hare, \$10; General Board, \$50 (\$60); Covenant, \$71; Epiphany, \$76; Church of the Holy Trinity, \$38; Atonement, \$28; Advent, \$1; Zion, \$16; St. Peter's, \$10; St. Luke's, \$12; St. Mark's, \$5; St. James', \$5; St. Barnabas', \$2; Calvary Monumental, \$6; St. Mary's, West Philadel- phia, \$22 25; St. Mark's, Frankford, \$10; St. Paul's, Chestnut Hill, \$27; St. Martin's, Marcus Hook, \$5; St. Paul's, Perkiomen, \$2; Atonement, Morton, \$2.05.....	396 30
MARYLAND.		(Branchtown)—S. S. of House of Prayer. (Germantown)—St. Michael's S. S., for "J. L. Breck" Scholarship.....	25 00
<i>Baltimore</i> —Grace, through Wo. Aux., for salary of women helper in Indian field....	5 00		60 00
Trinity Church, through Wo. Aux.....	10 00	RHODE ISLAND.	
<i>Baltimore Co., Towson</i> —Trinity Church S. S., for "Rev. Dr. Hoff" Scholarship.....	2 10	<i>Bristol</i> —St. Michael's, for "St. Michael's" Scholarship, \$60.....	70 00
<i>Frederick</i> —All Saints', five cent collection, through Wo. Aux.....	10 25	<i>Providence</i> —St. James' S. S. Class, Lenten Offering, for Bishop Hare's Indian work....	6 30
	27 35	SOUTHERN OHIO.	
MASSACHUSETTS.		<i>Columbus</i> —Trinity Church, through Wo. Aux., for the education of an Indian boy or girl, St. John's School preferred.	50 00
<i>Boston</i> —Trinity Church, through Wo. Aux., "A Member," for Scholarship in St. John's School, Cheyenne.....	60 00	<i>Worthington</i> —St. John's.....	3 52
<i>Cambridge</i> —St. John's Memorial Chapel, through Wo. Aux., of which for "Geo. Za- briskie Gray" Scholarship, \$60.....	80 50		53 53
<i>Holyoke</i> —St. Paul's.....	13 60		
<i>Newburyport</i> —St. Paul's, through Wo. Aux., for "David P. Page" Scholarship.....	5 00		
<i>Newton</i> —Grace.....	20 00		
<i>Quincy</i> —Christ Church, through Wo. Aux....	10 80		
	189 90		
MICHIGAN.			
<i>Detroit</i> —St. John's S. S., for Scholarship....	60 00		
NEW JERSEY.			
<i>Florence</i> —St. Stephen's.....	2 90		
<i>Mt. Holly</i> —St. Andrew's.....	1 00		
<i>Princeton</i> —Trinity Church.....	10 48		
	14 88		
NEW YORK.			
<i>New York</i> —Trinity Chapel, a few members, through Wo. Aux., for "Pure in Heart" Scholarship, In Memoriam, "M. B. O." at Cheyenne River Agency.....	15 00		
Through Niobrara League, Calvary, for			

MISCELLANEOUS.	
"A Friend," thro' Wo. Aux., for South Dakota.	1 00
Interest on investment.....	33 75
Interest on Bishop Whipple Hospital.....	31 50

66 25

Receipts for the month.....	2,643 47
Amount previously acknowledged.....	7,515 18
Total receipts since September 1st, 1883.....	<u>\$10,158 65</u>

SPECIAL CONTRIBUTIONS.

CHICAGO.	
Chicago—Trinity Church, for Bishop Brewer	115 35

CONNECTICUT.	
Hartford—"A Friend," through Wo. Aux., for Mrs. Jennings for repairs on school house.....	5 00
New Canaan—Mrs. J. M. Tomlins, through Wo. Aux., for Mrs. Buford's work in Memorial of the Rev. Dr. Twing, \$1; New Church for Oneida Indians, Wisconsin, \$2.....	3 00
New Haven Archdeaconry—Through Wo. Aux., for Bishop Elliott, for Itinerant Missionary.....	27 00
New London—St. James' Missionary Sewing Society, through Wo. Aux., for Ascension School, Cove, Oregon.....	25 00
Middletown—Church of the Holy Trinity, through Wo. Aux., for Ascension School, Cove, Oregon.....	40 00
Saybrook—Through Wo. Aux., for the Rev. F. E. Evans, Bayou Sara.....	6 75
Stanford—St. John's, through Wo. Aux. for educational work in Bishop Paddock's Jurisdiction.....	135 00

DELAWARE.	
New Castle—Immanuel Church, for Bishop Paddock.....	45 00
Wilmington—St. John's, for Bishop Paddock.....	10 27

IOWA.	
Clinton—St. John's, for Rev. Mr. Klein's Orphanage.....	5 00

LONG ISLAND.	
Woman's Missionary Society, for Memorial Bed in Fanny C. Paddock Hospital.....	141 70

MARYLAND.	
Baltimore—Ascension, through Wo. Aux., for the Rev. G. B. Cooke.....	25 00
Grace, for Bishop Morris.....	100 00
Branch Wo. Aux., for Rev. G. B. Cooke.....	77 00
Ascension, for Rev. Luke Walker.....	25 00
St. Barnabas', Rob't T. Baldwin in Memory of his wife, for Mrs. Buford's Hospital.....	100 00
Washington—St. John's, through St. Mark's Friendly League, for Scholarship in Utah.....	5 00
District of Columbia—Branch Wo. Aux., for St. Mary's School, Santee, \$10; Mrs. Brent, Gordonville, Va., \$10.....	20 00

MASSACHUSETTS.	
Boston—Advent, through Wo. Aux., for "Lucy Lee Chickering" for endowed bed in Fanny C. Paddock Hospital.....	3 00
Emmanuel Church, through Wo. Aux., for windows in Church at Missoula, Montana.....	2 00
St. Paul's, through Wo. Aux., for support of Henry Mears in Holy Communion Church Institute, Charleston, S. C., \$25; A Member, for St. Paul's Rectory at Tustin, Cal., \$1.....	26 00
Through the Rev. Dr. Converse, for the Poplar River Indians, Montana.....	25 00
Trinity Church, through Wo. Aux., A Member for Lucy Lee Chickering endowed bed in F. C. Paddock Hospital, \$5; for St. Paul's Rectory, Tustin, \$15; S. S., for Scholarship St. Mark's School, Salt Lake, \$40.....	60 00
Cambridge—St. John's Memorial Chapel, through Wo. Aux., to meet extra expenses on account of fire at Santee Mission.....	17 50
Newton—Grace, through Wo. Aux., for Alaska, \$1; for special expenses on account of fire at Santee Mission, \$1.....	2 00

Salem—"Mrs. K.," through Wo. Aux., for extra expenses incurred on account of fire at Santee Mission.....	10 00
South Boston—St. Matthew's, "A Member," through Wo. Aux., for St. Paul's Rectory, Tustin, Cal.....	1 00
St. Matthew's, through Wo. Aux., for extra expenses incurred on account of fire at Santee Mission.....	5 00
"A Friend," through Wo. Aux., for Rectory at Tustin, Cal.....	2 00
Part of General Collection, through Wo. Aux., for St. Paul's Rectory, Tustin, Cal.....	6 00

159 50

MICHIGAN.	
Detroit—St. John's, of which for Bishop Brewer, \$200; Bishop Hare, \$200; Sunday-school, for Scholarships at Salt Lake, Utah, \$80.....	480 00

MINNESOTA.	
For General Clergy Relief Fund, \$100; for the Raleigh Training School, \$100; for the Bishop Green Fund, \$10.....	210 00

NEBRASKA.	
Omaha—Trinity Cathedral, of which for some Missionary who is a sufferer from the flood of the Ohio, \$25; for Bishop Tuttle, of which for Ogden, \$5 (\$45); for Bishop Walker, \$55.34; Bishop Hare, \$55.33.....	180 67

NEW JERSEY.	
Elizabeth—Trinity Church, for Bishop Paddock.....	22 52
Mt. Holly—St. Andrew's, through Wo. Aux., for free bed in Mrs. Buford's Memorial Hospital.....	5 00
Plainfield—Miss Isabel Tweedy, through Wo. Aux., for free bed in Mrs. Buford's Hospital.....	5 00
Salem—St. John's, through Wo. Aux., for free bed in Mrs. Buford's Hospital.....	5 00
South Amboy—Christ Church, through Wo. Aux., for free bed in Mrs. Buford's Hospital.....	5 00

42 52

NEW YORK.	
New York—Anthon Memorial, for Bishop Paddock.....	105 25
Ascension, for "Henry" Scholarship, Utah, through Woman's Missionary Association.....	40 00
Incarnation, of which for "Hampton Indians," \$101; for Bishop Paddock's Boy's School, \$25; Bishop Paddock, \$10.....	136 00
Christ Church, through Wo. Aux. for freight on Domestic boxes, \$2; for Lending Library, \$10.....	12 00
St. Michael's, through Wo. Aux., for rebuilding Church at Monticello, Fla.....	10 00
St. Thomas', Woman's Missionary Association, for Ascension School at Cove, Oregon.....	100 00
Holy Sepulchre, through Wo. Aux., for Missionary in the Diocese of Easton.....	58 00
"A Friend," through Wo. Aux., for freight on Indian boxes.....	5 50
Committee on work for Domestic Missions of the Wo. Aux., for Missionary in the Diocese of Easton, \$34.50; for daughter of a Missionary in South Carolina, \$20.75.....	55 25
Miss C. L. Wolfe, of which for Bishop Vail for Wolfe Hall, Topeka, Kansas, \$1,000; for "Rowland Hall" Boarding School, for Girls, Salt Lake, Utah, \$500.....	1,500 00
Rye—Christ Church, through Wo. Aux., of which for Bishop Garrett's Girls' School,	

\$72; for Scholarship, Salt Lake, \$40	112 00
<i>Staten Island</i> —Olympian Club, through Wo. Aux., for freight on Domestic boxes.	2 00
	2,136 00

NORTHERN NEW JERSEY.

<i>East Orange</i> —Christ Church, for Bishop Elliott.	25 00
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NORTH CAROLINA.

<i>Charlotte</i> —St. Peter's, through Wo. Aux., for Bishop Tuttle's Schools in Utah.	10 00
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OHIO.

<i>Cleveland</i> —St. Paul's, for Bishop Brewer.	215 00
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PENNSYLVANIA.

<i>Philadelphia</i> —Ascension, through Wo. Aux., for nave windows in Church at Jacksonville, Fla.	27 50
Christ Church Chapel, through Wo. Aux., for Fanny C. Paddock Hospital.	5 00
(<i>Kensington</i>)—Emmanuel Church S. S., for Bishop Brewer.	15 00
Holy Trinity Chapel, for Bishop Elliott.	100 00
St. James', through Wo. Aux., for Scholarship, for Miss Lucy Cooper, St. Augustine's Normal School, \$7.56; for nave windows in Church at Jacksonville, Fla. \$4 50.	12 00
St. Luke's, through Wo. Aux., towards paying debt on Church at Del Rio, Western Texas, \$40; for furnishing alcove in Bishop Paddock's School for Girls, \$25	65 00
St. Luke's, through Wo. Aux., for Scholarship, for Miss Lucy Cooper, St. Augustine's Normal School.	32 50
St. Mark's, through Wo. Aux., for nave windows in Church at Jacksonville, Fla., \$12; for Mrs. Buford's work, \$10.	22 00
St. Matthias', for the American Missionary Society.	146 25
St. Peter's, through Wo. Aux., for nave windows in Church at Jacksonville, Fla.	10 00
(<i>Germantown</i>)—Christ Church, for Bishop Paddock for the Boys' Endowment School, 1,000 00	
(<i>West</i>)—St. Mary's, through Wo. Aux., from sale of Greek quilt for the purchase of a horse for a Missionary in Minnesota.	3 00
St. James', through Wo. Aux., for the nave windows in Church at Jacksonville, Fla.	21 00
(<i>Germantown</i>)—Calvary, for Bishop Paddock's School.	22 00
St. Stephen's, for Bishop Garrett.	158 05
Miss Landell, through Wo. Aux., for Bishop Garrett's School, Northern Texas.	25 00
(<i>Rosborough</i>)—St. Timothy's, additional, for Bishop Tuttle.	5 00
The Misses Newbold and Mrs. Hollingsworth, through Wo. Aux., for Nashotah House, Wisconsin.	6 00
(<i>Germantown</i>)—St. Peter's, through Wo. Aux., for F. C. Paddock Memorial, Washington Territory.	5 00
(<i>Holmesburgh</i>)—Emmanuel Church S. S.,	

through Wo. Aux., for St. Luke's Hospital, Denver, Col.	25 00
St. Jude's, through Indian Hope Association, of which for Bishop Whipple, \$10; Rev. L. C. Walker, \$10; urgent needs, \$20.	40 00
Through Indian Hope Association, for Mrs. E. E. Knapp.	45 00
	1,790 30

RHODE ISLAND.

St. Ignatius, St. Mark's Friendly League, through Wo. Aux., for Scholarship in Utah.	3 00
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SOUTHERN OHIO.

<i>Cincinnati</i> —St. Paul's, for Bishop Brewer.	41 00
(<i>Walnut Hills</i>)—Advent, through Wo. Aux., for bed in Mrs. Buford's Hospital.	100 00
(<i>Walnut Hills</i>)—Advent, "Our Girls," from Arthur Gainsford, through Wo. Aux., for Bishop Brewer.	25 00
<i>Columbus</i> —Church of the Good Shepherd, through Wo. Aux., for T. R. Gilbert, Angola, Ind.	7 87
Trinity Church, through Wo. Aux., for T. R. Gilbert, Angola, Ind.	28 95
<i>Dayton</i> —Christ Church, through Wo. Aux., for free bed in St. Luke's Hospital, Denver, Colorado.	20 00
<i>Hillsboro</i> —St. Mary's, through Wo. Aux., for endowment of child's bed in Fanny C. Paddock Hospital.	1 00
<i>Ironton</i> —Christ Church, through Wo. Aux., for free bed in St. Luke's Hospital, Denver, Colorado.	3 00
<i>Springfield</i> —Christ Church, through Wo. Aux., for Bishop Tuttle.	30 00
	253 82

VERMONT.

Through Vermont Branch Wo. Aux., from "A Communicant" of Emmanuel Church, Boston, Mass., for Bishop Tuttle.	5 00
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WESTERN NEW YORK.

<i>Dansville</i> —St. Peter's, for new Church building at Gunnison, Colorado.	9 73
<i>Rochester</i> —St. Luke's S. S., for St. Luke's, Billings, Montana.	68 74
Two Friends of Rev. Mr. Duck, through Wo. Aux., for the Rev. Thos. Duck, Colorado.	50 00

MISCELLANEOUS.

Children's Missionary League, through Wo. Aux., for boys of Hope School, \$5; for freight on Indian boxes, \$1.50	6 50
Miss Sybil Carter, through Wo. Aux., for Scholarship, Ogden.	20 00
	26 50
Receipts for the month.	6,569 85
Amount previously acknowledged.	25,131 77
Total receipts since September 1st, 1883.	\$31,701 62

Total receipts for the month in all departments (exclusive of specials), \$11,653.69.

ANALYSIS OF RECEIPTS.

For Domestic Missions, of which from Legacies, \$16,510.38.	\$73,629 88
Designated for Work among Colored People.	3,810 32
Designated for Work among Indians.	10,158 65
Special Contributions.	31,701 62
	<u>\$119,300 47</u>

STATEMENT.

Amount asked for by the Board of Managers in the Advent and Epiphany Appeal for Domestic Missions, including Work among the Indians and Work among the Colored People of the South, for the fiscal year closing with August 31st, 1884.	\$200,330 90
Receipts for seven months, exclusive of Specials.	87,598 85
Balance required from April 1st, 1884, to September 1st, 1884.	<u>\$112,732 05</u>

FOREIGN DEPARTMENT.

Committee for Foreign Missions.

The Rt. Rev. H. POTTER, D.D., LL.D., *Chairman.*

Rev. H. Dyer, D.D.,
" E. A. Hoffman, D.D.,
" J. H. Eccleston, D.D.,
" Geo. Williamson Smith, S.T.D.,
" Henry Y. Satterlee, D.D.,
" Jacob S. Shipman, D.D., D.C.L.,
" Charles H. Hall, D.D.

Mr. F. S. Winston,
" Lemuel Coffin,
" James M. Brown,
" Cornelius Vanderbilt,
" R. Fulton Cutting,
" Jos. W. Fuller,
" C. M. Conyngham,
" Julien T. Davies,
" John H. Shoenberger.

Rev. JOSHUA KIMBER, *Secretary.*
23 Bible House, New York.

Mr. JAMES M. BROWN, *Treasurer.*
23 Bible House, New York.

Form of Bequest to Foreign Missions.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Foreign Missions

Should it be desired, the words can be added: *For work in Africa, or China, etc., etc.*

MAY, 1884.

A WIDOW'S MITE.

"She of her want did cast in all that she had, even all her living."

WE print here a letter received by us from a clergyman in the east, which has moved us profoundly:

I have received the enclosed which were given me to be disposed of for the Mission in China.

Do you accept them *thankfully*, as being, I think we may say, *actually* all the living this poor woman has. She lives in a log cabin in Northern Texas, so dilapidated that it does not protect the very bed on which she sleeps from the rain.

Last year she sent me two dollars, out of the seventeen dollars she cleared on her cotton crop, for Missions. This year, her crop cost to make, thirteen dollars. It sold for seventeen dollars and sixty cents, out of which she paid for picking, five dollars and seventy-five cents. Do you notice where the balance lies in this? Now she is sick and afflicted, cut off from all ministrations of the Church, and with all her longing, has not received the Holy Communion since Easter, 1881; yet she is sore troubled because she can do nothing for the spiritual destitution of others. Finally, having nothing else to give, she has sent these coins (the copper ones were dug up at Walterboro, S. C.), hoping they might be of *some* value. Instead of selling them, I send them directly to you, and may God accept what surely bears His Son's sign upon it!

It is found that the coins referred to have no value, even as relics. The present writer, however, feels that there is a lesson here for himself and for others. In a subsequent letter our correspondent says:

Perhaps the spirit which has moved Mrs. ——— might "provoke" others, for certainly it is a shame to many of us. Put in that way some hearts might be moved to give something, that her offering should not be in vain. Thus, China, at least, would receive funds which would not else have been forthcoming. I shall give two dollars, which I should not, unless that poor woman had sent the worthless coins; and I know that I am not the most kind-hearted and wealthiest churchman in America. It seems that others would give if they knew, and so it would all go back to her humble offering as an illustration of what our LORD said that day when He saw what was cast into the treasury.

It is for you to think whether He means now to call His disciples to show them the offering and its significance.

It will be interesting to watch the matter if those who are moved to contribute by this article will kindly designate their offerings "To redeem the widow's coppers."

APPOINTMENT OF A MISSIONARY.

China.—At the stated meeting of the Foreign Committee, held December 12th, 1882, acting for the Missionary Bishop of Shanghai, Mr. SIDNEY C. PARTRIDGE, who had recently returned from a visit to China, was appointed a Missionary to that field, to take effect upon his ordination to the Diaconate, which it was supposed would occur the following June. This action was approved the same day by the Board of Managers. It was, however, considered best by his Diocesan that his departure should be delayed for another year in order that he might complete a fuller course of theological study.

At their meeting on the 8th ultimo, the Foreign Committee were informed by Bishop Williams that he expected to ordain Mr. Partridge at Middletown on the 4th of June, at which time his appointment will go into effect. Mr. Partridge's visit to China has put him in possession of the facts concerning the work in Shanghai; indeed, he filled a temporary engagement in St. John's College. Bishop Williams and several of his Clergy have stated to the Foreign Committee that if Mr. Partridge's departure for the field could be delayed until the autumn to afford him opportunity of presenting the work of the China Mission before the Church, it would be very desirable. His success in that line is represented to be most remarkable. In this connection the Foreign Committee adopted the following resolution:

That Mr. Partridge be requested to undertake the presenting of the cause of the China Mission in the churches located at the watering-places and other summer resorts, during the months of June, July and August.

The Committee are assured that Mr. Partridge will, at their request, undertake this duty, though at this writing they have not heard from him directly.

* * * The Secretary would be very glad to correspond with the Rectors of those churches whose congregations are largest in the summer season, with a view to making as many engagements for Mr. Partridge as he may be able to fill during the months specified. It is hoped that the exact date may be left at the discretion of the Secretary, in order that consecutive trips may be arranged.

DEATH OF A CHINESE CLERGYMAN.

INFORMATION was received at Shanghai on the 10th of February last of the death at Hankow, of the Rev. YUNG-TSZ YANG, at the age of sixty-one. Mr. Yang was admitted to the Diaconate in the temporary chapel of St. John's College, Shanghai, on the 25th of May, 1880, by Bishop Schereschewsky. We publish on another page further information touching this useful man, who had been in the service of the Mission for many years.

MOVEMENTS OF MISSIONARIES.

China.—THE Rev. E. H. THOMSON has been heard from at Point de Galle, Ceylon, on the 19th of February. The steamer on which he took passage left Suez on the 5th of that month.

Miss JESSIE A. PURPLE sailed from San Francisco by the P. M. S. S. Co.'s steamer "Rio de Janeiro," March 29th.

Japan.—The Rev. ARTHUR R. MORRIS arrived at Osaka, February 15th.

Mr. J. McD. GARDINER and wife, on leave of absence, reached San Francisco, by the P. M. S. S. "City of Tokio," on the 3d ultimo. They hoped to reach this city by the first of this month.

The Rev. HENRY D. PAGE, whose appointment was announced last month, with his wife and child left Washington, D. C., March 26th for St. Paul, Minn., from which point they expected to proceed later to San Francisco, and thence by the O. & O. steamer "Arabic," sailing April 26th for Tokio.

Miss REBECCA F. FALLS sailed with Miss Purple as noticed above.

Miss EMMA WILLIAMSON and Miss MARY MAILES, whose appointment to Japan was announced last month, left New York April 2d, and sailed by the P. M. S. S. Co.'s steamer "City of Tokio" from San Francisco, April 12th.

AFRICA.

THE Rev. EDWARD HUNTE writes from Crozierville, Liberia, under date of January 26th:

Our native chieftain, at whose town the preaching-place is being built, has just come, and has informed me, and the government, that the interior roads are now open and peace restored among the Aborigines themselves. The house will soon be done I hope, and then I will try to speak. The government, I believe, is about to embrace this favorable opportunity of keeping open these roads and perpetuating peace and harmony among these far-off natives. And now I write this information, with the hope that the Church will take up her line of march with the government and make an inroad upon these vast millions of heathen souls, and keep open and perpetuate the peace and dignity of the Gospel of our LORD and SAVIOUR JESUS CHRIST in those benighted souls, for whom He died. Is this not a Branch of the Apostolic Church with its order to march on? "Go ye," etc., etc. Are not the heathen promised to Him, as His inheritance? Now if these two be true it is the duty of this beloved Church of ours to take up the first line of march and lead; and not to follow, and be led.

This falls in exactly with the plan laid out by the Rev. G. W. Gibson in his letter of November 26th last, which appeared in the March number. Mr. Hunte continues:

Our Sunday-school has just had its anniversary, which was very pleasant, especially when we saw some of our native boys on the stand speaking their pieces with others; and they so short of books.

Now, Mr. Secretary, allow me to ask you, please, this: As you no doubt are acquainted with the makers of good cabinet organs, such as will suit this climate, inform me whether I could get one. I would like to instruct some of our Sunday scholars to play it, could I get it, that so by and by they, or rather some of them, may be able to play the golden chants and the magnificent psalms and hymns of the Church.

Eighty dollars will cover this need. Will any individual or Sunday-school meet it?

LETTER FROM THE REV. G. W. GIBSON.

CAPE MOUNT MISSION,

February 7th, 1884.

I am glad to be able to say that matters are moving on at the station with usual regularity. Our school opened on Monday last with one hundred and seventeen pupils. A few have not yet returned from the vacation, and some are absent from sickness.

I had the pleasure of administering Baptism to eleven young men connected with the school, on the 13th of January, who feel that they have given their hearts to the Saviour, four of whom feel desirous of preparing for the Ministry. Besides Sunday morning and afternoon, we hold Wednesday and Friday evening Services, which are attended with marked interest and promise good results.

We need very much more room in the place which we are using as a school-room and chapel. Our pupils so completely fill the little edifice that there is not room for the accommodation of visitors from the Liberian settlement, who seem desirous of becoming regular attendants upon our Services.*

February 12th.

I have formed a class of three young men looking forward to the Ministry, whom I shall teach daily. The Greek and Latin books ordered are for these and others who will soon need them.

The health of those on the station is good.

* A movement is on foot in this country for the erection of a permanent stone chapel with working rooms attached. We count upon its being successful. A considerable sum of money has already been raised for the purpose by a lady interested in the project.
—Ed.]

CHINA.

FAREWELL SERVICE.

A FAREWELL Service was held in St. Stephen's Church, San Francisco, on the Feast of the Annunciation, March 25th, in view of the early departure of Miss Jessie A. Purple for China. The Bishop of the diocese was present, as were also many members of the Woman's Auxiliary, and of the parishioners. We are informed that the remarks of the Rev. Mr. Lion, the Rector, though principally of a personal character, seemed to be deeply felt by many besides those to whom they were directly addressed, and that it was a Service long to be remembered.

LETTER FROM THE REV. W. J. BOONE.

Death of the Rev. Yung-Tsz Yang.

ST. JOHN'S COLLEGE, SHANGHAI,

February 15th, 1884.

Last Sunday brought us word of the call from labor here to rest in the Paradise of God of the Rev. Yung-Tsz Yang, Deacon of St. Paul's Church, Hankow, at the age of sixty-one. As a ripe sheaf, a faithful servant, one with lamp trimmed and loins girded, was this servant found waiting his summons. His last words were to name the FATHER and the SON, and he several times said he had no fear of death and was waiting to go. He leaves a widow, two sons, the elder a doctor, foreign taught, and the second our Deacon Shiang-hêng Yang, and a widowed daughter and five or six grandchildren. The oldest boy is in Miss Lawson's class in our Preparatory school. The late Mr. Yang was one of the earlier converts of Mr. John, of the London Mission, who went to Hankow in 1860 or 1861. As he was a teacher this showed a teachable heart and one of good courage to so early confess CHRIST and His cross against all the prejudices of the class to which he belonged. To his profession he was ever faithful. Of a quiet spirit, his goodness ever spoke louder than his words as a witness of his faith, and yet he was ever faithful in speech also. He taught school for years until in 1870 he came into contact with our Prayer Book and worship and he joined Mr. Hoehing's flock in Hankow and was confirmed by Bishop Williams in his spring visitation. Next year when we opened the Bishop Boone School he was

the fittest person we could secure as its native head-master and well he filled this trust. The boys were well taught—he made the Christian books a special care and led meetings for prayer among the boys. In 1874 when our Fu-kai chapel was opened he was made catechist and earnestly proclaimed the Gospel message. Often have I sat under his preaching, or spoken to give a fresh theme for him to expand and bring more truly home to the Chinese mind. Later when we were very short of foreign workers, his faithfulness and knowledge of Holy Scripture were warrant for dispensing with a theological course, and he came to Shanghai and in St. John's Chapel, May 25th, 1880, he was ordained Deacon, the first fruit in the Sacred Ministry of all the great Yang-Tse River, and his son followed in his footsteps October 4th of last year. The two have for three years been lovingly, earnestly and indefatigably associated in the care of St. Paul's, Hankow. Of late a cough that has for years enfeebled the father, was a bar to much exertion, but his interest never lessened, and his example of the effort to do what was still in his power was a lesson to us all. God give us grace to follow on. We made the Service after hearing the news a memorial one and urged our college students to heed the voice of his life and death, and I have heard of one who has changed his purposed work for the Ministry. God give him a double portion of this saint's spirit.

The Secretary has also received the following letter upon the subject from the Rev. Albert C. Bunn, M.D.

BROOKLYN, April 5th, 1884.

Mr. Boone's letter, which you were so kind as to show me, announcing the death of the Rev. Yung-Tsz Yang, of Hankow, China, is of very deep and sad interest to me. When I went to Wuchang in 1874, Mr. Yang was the native head-master of the Bishop Boone Memorial School for Boys there. He was only fifty-one years of age, but seemed older, and with his gray hair and beard, and dignified but suave and kind manners, his appearance was striking. He belonged to the literary class, usually so difficult to approach with Gospel teaching, yet had become a confessor of CHRIST, under the influence of the London Mission, several years before. In 1870, he joined our Mis-

sion, and was confirmed by Bishop Williams. Always quiet and unobtrusive in demeanor, and courteous to a fault, his influence over the boys who were his pupils, and with the Chinese generally, was probably the greater for those qualities. We perhaps thought him too conservative, and yet when I look back upon his life as I saw it day by day, my impression is not only that it was one of steady faithfulness in the discharge of its duties, but that he rose to every emergency. He was not only a teacher, but led meetings for prayer among the boys, preached frequently at the Fu-kai Chapel, acted as lay-reader in the Church, and was our adviser in many matters.

Six years ago this faithful servant of God wrote in a Chinese paper an obituary of a Christian woman, an American Missionary, ending with these words:

"My heart turns between grief and joy. I joy that her soul is saved and that there is a day of meeting. I joy that although she has departed, it is temporarily, and an eternal non-separation is in store. I joy because the children have yet their father to instruct them, and because the father has yet the children to cheer him day by day with their love and companionship. In reading First Corinthians xv., 21, 22, do I not learn to believe that joy cometh out of grief?"

And now, in God's strange providence, it becomes my duty to lay a wreath upon the grave of my old friend. I do it while "my heart turns between grief and joy." I joy for his constancy against all temptations to backslide, in the midst of social ostracism, hardest of trials for a man of his class in China; and for his example of faithfulness unto the end. I joy for the fact that he has left two sons, both earnest Christians, and one a Christian Minister. I joy for the assurance that among the saved in the "eternal non-separation in store" for the faithful shall be this one "from the land of Sinim."

LETTER FROM THE REV. HONG NEOK WOO.

KIA DING, January 22d, 1884.

I have not been able to write you for a long time; I am glad to draw you a few lines again. The past five weeks or so I have been in Shanghai soliciting the yearly fund for the current expenses of the St. Luke's Hospital of the present year. For about two months before I was more or less unwell;

not able to do much of anything at all. All the necessary preaching was performed by the Rev. Mr. Stone (Zah Yuen Niok) and Mr. Ts-Ming Tsang. Mr. Kia-Tsing Lee, another young Candidate for Orders was also quite sick at the same time. Mr. Lee suffered severely, first with an abscess, then with fistulas, afterward with typhoid. For about two weeks or so, he was so bad, that my wife and myself did not expect him to live again. But the God is Almighty; not only to restore his health, but much more vigor even than before his first illness. At his worst state of fever, he himself thought he must die; and ordered his wife to remain with us, and asked us to look after her after his death, etc. Though I thought he could not be able to get over the fever, his health was so low from previous sufferings, yet I encouraged him as much as I was able in words as well as deeds, besides our prayers, etc. At the same time I advised him to swear to God, that he would be more faithful to His great work, and serve Him more sincerely, if his life should be spared to him again. So he did, and God did spare his life. Now Mr. Lee is very active and works faithfully ever since his full recovery, last November. Mrs. Lee is also very happy and assists our Master's work sincerely as ever. While my family were absent, Mr. and Mrs. Lee in charge of this station, worked, and entertained the neighbors and friends who came to our house. The weekly examinations of the three schools, and the preachings of the day and evening at three stations, and the occasional visits to the neighboring towns and hamlets were entirely, I am glad to state, by the Rev. Mr. Stone and Messrs. Tsang, Lee and two day-school teachers, for the past three months. The young men are very much improved in working during the last six months. A month or so from now, I hope I will be able to start a dispensary for medicine, etc., besides the vaccination. By so doing, we will have two good advantages; first we can make friends with those who come to us from different localities of this city and the country; secondly, our preaching of the precious Gospel of CHRIST can reach to the ears of women as well as men, and besides, give the chance to the young men to see more humanity and kind manners toward the sick and needy. I have cured several opium-smokers the last year, some of them were business men. If I start a dispensary this

year, no doubt there will be many more such cases come to seek for help. I am so glad that the Rev. Mr., and Mrs. Thomson have succeeded in getting quite a lot of medicines for my dispensary. I have a friend who helped me to a sum of money to begin the dispensary. Indeed, this is very encouraging, and a good beginning to me in this new field of Church work.

I have no doubt, you knew ere this, that the friends of the late Rev. Mr. Young of Ohio, have subscribed a certain sum of money toward a chapel, to be built in this city, as a memorial to that godly man. Of this I have written a short letter in the *Standard of the Cross* published last autumn, thanking Mr. Young's beloved friends for their kind and noble acts. It needs at least \$2,200 for the above good work in this city! A common building alone is not of much account. It needs about \$250 to \$300, at least, for a lot; \$1,200 to \$1,500 for a chapel building; say \$300—for an out-building and walls; and \$100, for furniture and sundries items. This is a new place, we have no one to help us, therefore we need entirely to depend upon the Church in America to help us. There have been several good lots offered to us; as I have neither money nor orders to buy, consequently I have had to refuse the offers.

I arrived in this city yesterday afternoon. I am glad to be present at the yearly examination of the three day-schools of this city to-day. The examination commenced at 10 A.M. and ended at 2½ P.M. Total thirty-nine boys and two girls present. Five boys absent on home duties. Four girls left on account of there being no female teacher after attending about two months. The children have done right well in Christian books as well as in Chinese. Most of them were the

first year in the Christian schools. The teachers were all Christians. The west gate school has the smallest number of boys on account of opening the school one month later, because we could not have the house sooner. This year after the Chinese New Year holidays it will have, no doubt, the usual number of boys, as other schools.

Our preaching is carried on regularly every other day, during the week, at Kawy-Kia Bridge station in the city, and at west gate station outside the west gate. Also three evening preachings at the former place, especially for the clerks of the stores and the mechanics, who have no chance to come to our preaching in day-time. We have a good many inquirers of the Gospel; but none of them have decided to join the Church of God in this city, as yet.

Na-Kong is a town of four great thoroughfares for boats. Most people there seem down on the Romanists. What the Romanists did there before I do not know. However, we have so far, two families having the intention of joining our Church there. One family lives in town, and the other one lives in the country, about a mile from Na-Kong. The men and wives were all sensible people. Their children quite bright and obedient. I have good hope that they will all be baptized together this year. May God bless and guide them all in the right way and help us to make them two real earnest Christian families. The day-school for boys will also increase in the number of children there this year. A regular Sunday Service will take place in this town shortly. My catechist, Mr. Que, is stationed there at present. I hope that I will be able to get his whole family removed there very soon.

My family, as well as my fellow-workers here, are all well at present.

JAPAN.

FAREWELL SERVICES.

Miss Mary Mailes and Miss Emma Williamson, whose appointment as Missionaries to Japan was announced last month, have now left for the field as mentioned elsewhere.

The Massachusetts Branch of the Woman's Auxiliary made arrangements for a Farewell Service for the first named, which was held in the Church of St. John the Evangelist, Boston, of which church she had been a member, on Tuesday, March 25th. Of this

Service we have the following account from one who was present:

Although the hour fixed, 9 A.M., was unusually early, the church was well filled with a cordial and sympathetic congregation, many members of the Auxiliary coming into the city from the neighboring towns. It being the festival of the Annunciation, there was full Morning Service, the Rev. A. C. A. Hall, Rector of the church, preaching a most appropriate and eloquent sermon from the text, taken from the Gospel for the day,

"Behold the handmaid of the Lord; be it unto me according to Thy word." Toward the end, he drew a very touching parallel, in the obedience of the departing Missionary to the summons of her LORD to bear His message of life to the heathen that had not known Him. Bishop Paddock followed, in a less personal, but even more forcible address, impressing upon his hearers the responsibility resting upon all who call themselves by the Name of CHRIST to do their utmost to extend His Kingdom upon earth; though it is not given to all to become Missionaries, upon those who remain at home is laid the imperative duty of supporting, encouraging, helping and praying for those who go as their representatives.

The celebration of the Holy Communion followed. After the close of the Services, many ladies remained to take a personal farewell of Miss Mailes, and bid her God-speed.

On the day of the departure of Miss Emma Williamson and Miss Mary Mailes from New York, April 2d, a few of their friends, and friends of the work, gathered in Room 26 Bible House at noon, the usual hour for Missionary Prayers. The Service used was substantially that set forth by a former Archbishop of Canterbury for the use of the Society for the Propagation of the Gospel, on similar occasions. The Prayers were said by the Secretary for Domestic Missions. The *Deus Misereatur* and Hymn 290 were sung. The Secretary for Foreign Missions made a brief address of God-speed and farewell. Two other clergymen and a Candidate for Holy Orders were present, also the Secretary of the Woman's Auxiliary, the President of the Woman's Committee of the Diocese of New York on Work for Foreign Missions, and the President of the Woman's Auxiliary of the Diocese of Long Island.

NOTES OF THE MISSION.

We have constantly recurred to the necessity for a head-master at St. Timothy's School, Osaka. We spoke of it under this caption in the March number, and quoted recent words of Bishop Williams upon the subject. Now the Rev. T. S. TYNG writes again about the matter in a letter just received. He says:

We all have teaching in English to do, which might just as well be done by a layman fresh from home. The institutions founded here are testimonials to the liberal-

ity of the Church, but unless the workers can be sent to carry them on, they may easily prove a burden. . . . Far more important than the undertaking of any new work is the filling up of the ranks of the organizations that we already have. We ought to have two male teachers, but I do implore you to do what you can to send out at least one by next fall. Cannot a young man be found among the graduates of next summer who will take such an appointment? . . . He should be well up in physics and chemistry. Cannot the Board by a special appeal or otherwise raise the funds to send him? If they cannot, I shall be in despair.

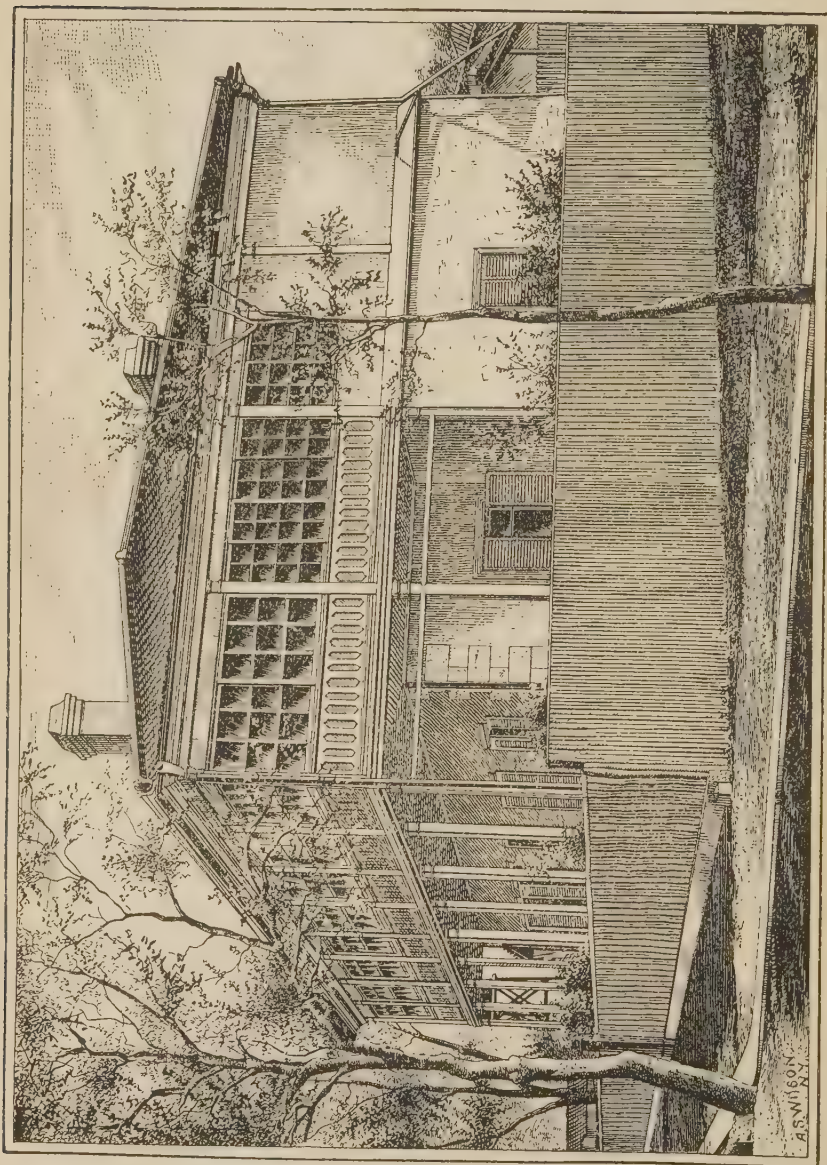
We send this to press with the prayer, first, that God will provide the means, and secondly, that He may make it a call to the heart and mind of some young man properly qualified, who has assumed full responsibilities of citizenship in CHRIST's Kingdom, and who has often said with his Minister, "And here we offer and present unto Thee, O LORD, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto Thee."

Mr. Tyng passes on to another matter, which will be read with interest:

We were very glad to see Mr. Morris again, as you may suppose. We had a social gathering of some fifty Japanese friends to welcome him back, at our house last week. He found that the number of communicants in Osaka had doubled. New applications for Baptism have come in, making the number of candidates at St. Timothy's Chapel ten. Mr. McKim also has candidates in preparation at the Church of the Holy Spirit in the city. Our work is growing on our hands, and on every side there are signs of greater growth for the future. May the members of our Church at home have wisdom to see and grace to meet the responsibilities thrown on them by the opening up of the work here. The air is full of rumors which all point to the coming of an important crisis in our work in the near future. Now is the time to prepare to meet it, not after it has come, when others, wiser and more faithful than we, are gathering in the harvest which it was our duty to reap, or when the harvest shall be standing ungathered in the field.

In a recent letter Miss SARAH L. RIDDICK writes:

With the new year come several important events in our little world: First, the arrival of the English Bishop [Poole] who proves to be a most charming man. He



ST. AGNES' SCHOOL, OSAKA.

seems to be much pleased with his new home and work. . . .

The next, and most important event to me, is the completion of the [St. Margaret's] school-house. It is a very pretty building, even if it is only tile and plaster. Mr. Gardiner has managed the matter excellently and has made a wonderful success considering the amount of money that he had to build with. . . .

We hope to have a picture of this new building for this magazine before very long, we having been promised a photograph. Miss Riddick was about moving into it. She continues:

It will be very much better for me to live with the girls, because then I can have greater influence over them and get nearer to their hearts, although it will not be so pleasant for me to keep house as to board in a family.

Our girls keep very well and seem happy. I think the girls' schools are about the most satisfactory work we have in Japan. The girls are content to live with us until they marry or until we find homes for them, while the boys are restless creatures. . . . and never seem satisfied.

ST. AGNES' SCHOOL, OSAKA.

We give this month a picture of St. Agnes' School for Girls, Osaka, Japan, which has been for some years in charge of Mrs. Henry Laning, formerly Miss Belle T. Michie. The recitation building does not show. The last annual report of the school appeared in the January number. A letter telling of the pupils was published in the number for October, 1883. It is to this school, it will be remembered, that Miss Rebecca F. Falls has gone, whose sailing is announced on another page.

HAITI.

BOOKS FOR BISHOP HOLLY.

AN aged Clergyman of the Diocese of Connecticut permits us to say that he has given some books to Bishop Holly (in response to the Rev. Mr. Jones' recent appeal in these pages) to be retained "toward a Theological library for any college or institution that he may have or hope to have to lend to any of his Clergy, especially the Rev. Mr. Jones." The clergyman referred to expresses the hope that "others will exercise a little self-denial to strengthen the worthy Bishop and his co-workers in Haiti by looking over their shelves to see what they can well spare, and likewise giving them."

We can only add that we should be glad to forward any books so given.

The following is the series of letters from Bishop HOLLY on the subject of his relations, as Bishop of the Church in Haiti, with the Protestant Episcopal Church in the United States, which, as announced in the last number, the Board of Managers at the stated meeting for March, ordered published in this magazine.

PORT-AU-PRINCE,
November 22d, 1883.

It is just eleven years to-day since Bishop Coxe set foot upon our shores in making the third Episcopal visitation from the American Church to the Church in Haiti. This day I assure you is a red-letter day in the calendar of our infant Church, because

we were mightily helped, strengthened and set forward in our gospel career in the lines of the apostolical and primitive Church of CHRIST by the work that he was permitted, by Divine Providence, to perform among us, and by the marked results that followed as the direct consequence of those labors.

With this introduction of the hallowed character of this day in the annals of the Haitien Church, I feel impelled to further "keep the feast" by jotting down some reflections relating to the Foreign Missionary work of the American Church as the same presented itself to view at the General Convention just closed at Philadelphia on this centennial anniversary of its organization. . . .

I ask to be permitted . . . to correct some false impressions in reference to the Church in Haiti that will be likely to get abroad from some statements . . . reported in the Supplement to *The Churchman* of November 3d, 1883. The remarks were made before the General Convention . . . while sitting as the Board of Missions. . . .

First then, what must we think of the precipitancy of putting the question to the Bishop of Haiti of the time when his work would become wholly self-supporting; when the Mission field in Haiti had only then been enjoying about twelve years a *partial* support from the Foreign Committee, and the Bishop thus questioned had only two years previously ceased laboring with his own hands to accept the Episcopal oversight of the work in Haiti, that no American Bishop was any longer disposed to be charged with? . . .

We all know . . . that this reduction was made because of the embarrassed condition of the Foreign Missionary Treasury. This indeed was affliction enough for us, without that untimely question . . . at the same moment that we were informed of the reduced appropriation. . . . Was it not cruel to hurt our feelings at the same time that a part of the bounty upon which we depended had to be withdrawn? Our energy to devote ourselves unreservedly to the gospel work certainly must be crippled by withdrawing so large a portion of the material aid upon which we depended for support; why then seek to cripple our energies still more by disheartening and discouraging us by such an untimely question with the inference necessarily to be drawn from the same?

Referring to the Bishop of Haiti, it is said: "That zealous brother in Haiti was now as independent of this Church as the Pope of Rome was, and might say to them to-morrow, 'My dear brethren of the Church in the United States, do not be in a hurry; I am Bishop of the Church in Haiti, and I will come and talk with you.'"

The Bishop here, in refutation of this assertion, refers to the stipulations of the Covenant between "The American and Haitien Churches," and then continues:

That Covenant is published in full in the Journal of 1874: It is true that it pertains exclusively to the proceedings of the House of Bishops. But the ratification of treaties between the United States and foreign powers pertains exclusively to the proceedings of the American Senate in executive session, as that of covenants with foreign Churches belongs to the action of the Bishops in council. And yet a member of the House of Representatives of the Congress of the United States would not be excusable, as a statesman at least, if he should speak of the relations existing between the Government of the United States and that of a foreign Power in a sense diametrically opposed to the relations established between them by express treaty stipulations. . . . The Bishop of Haiti would never have accepted such a lawless, irresponsible and autocephalous position as [he is represented] as occupying; and the House of Bishops of the American Church had no thought of forcing such an anomalous position upon him. The ægis of American canon law as formulated in the Digest of Canons, along with the other points of doctrine and worship held by that Church, are thrown over him. Four Bishops of the American Church are associated with him, as a kind of provincials in the government of the Haitien Church in all that relates to the Episcopate,

until at least two other Bishops—three in all—shall be consecrated and resident in Haiti and exercising jurisdiction therein. And this special Commission of Bishops in the exercise of their functions are to follow the provisions of American canon law so far as the same can be made applicable. Hence if the Bishop of Haiti commits any acts for which an American Bishop can be tried, charges can be preferred against him to the Chairman of the Commission of Bishops in the United States, under Title II., canon 9, section ii., subsection 1, of the Digest. The Bishop receiving the charges would then notify the Clergy of Haiti to assemble as a Board of Inquiry to make presentment if the charges seemed justifiable under Title I., canon 15, section viii., subsection 3, in basing their procedure on the provisions of Title II., canon 9, section iv., subsections 3, 4, 5, 6, 7. Their presentment if made would be returned to the Chairman of the Commission of Bishops in the United States, and he would arrange with the Presiding Bishop of the American Church to form the court for trial according to Title II., canon 9, section v., subsections 2, 3 and 4. The accused Bishop would name the diocese in the United States where he would go for trial under Title II., canon 9, section viii., subsection 1. A Church Advocate would attend the trial on the part of the Board making the presentment, and matters would proceed before the court as otherwise provided in the latter canon. Such is the law to which the Bishop of Haiti is bound by the terms of the Covenant between the two Churches. Such is his popish independence of the American Church! . . . I protest against being thrown out in the cold as of papal-like autocracy, . . . and insist firmly upon continuing under the genial influence of American canon law, as guaranteed by covenant stipulations.

Referring to the foregoing letter, Bishop Holly writes, under date of November 22d, 1883:

I have just penned you a letter containing some reflections upon the various Foreign Mission fields of the American Church, as it struck me from what has reached me of the reports and speeches made at the missionary sittings of the General Convention, just closed at Philadelphia. . . . I have endeavored to show that, under the Covenant between the American and Haitien Churches, the Bishop of Haiti is no such an irresponsible autocrat as . . . reported. . . . I have cited the canons sanctioned fully by that Covenant, under which he is amenable for trial, as any Bishop of the American Church, indicating the method of procedure.

In a letter dated November 28th, 1883, the Bishop refers again to his first communication, and encloses another statement on the same subject, and says :

I do not wish to do anything myself that would be imprudent or unbecoming in me. Hence I submit the communication to the judgment of others . . . who are on the spot, and can better appreciate the situation and the temper of the American Church public. *I do, however, desire to have the members of the Board of Managers know what I have to say for myself, and on behalf of the Haitien Church,* as contained in the two communications referred to, as well as the reserves under which I send them forth.*

The second statement of the Bishop, spoken of above, is, with some omissions not necessary to an understanding of his argument, as follows :

In my former communication touching the debates in the Missionary meetings of the last General Convention, I took the liberty of referring to the remarks — in their bearing upon the Church's work in Haiti. I now desire to refer to some remarks in the same vein made by — [another person].

After referring to the deposition of a Presbyterian in this Jurisdiction and the divided opinions entertained by some private parties in the United States about the justice of that deposition, the learned deputy asks: "Suppose that that Presbyterian or any other Minister of the Church had been wrongly deposed in Haiti, where could he be righted?"

In reply, let me say that a short while ago, a Minister was deposed in Japan by the Missionary Bishop of that Jurisdiction. The deposed Minister had been trained in the Theological Seminary of Virginia. He seemed to be a most amiable and religious young man, and had left behind him a very favorable impression upon the minds of all who had known him in the United States. Now suppose that he or any other Minister of this Church had been wrongly deposed in Japan, where could he be righted?

No one knows better than the gentleman who put the question, that there is no Court of Appeal authorized by the General Convention to undertake to right such a supposed wrong. A learned Lay Deputy from — as well as one from — showed on the floor of the same General Convention that all attempts to entertain such an idea had been systematically frowned down by that body for the past thirty years.

The reason of it is plain. Episcopal government is paternal, that of the affection

of a father for his children. In nine hundred and ninety-nine cases out of a thousand, we can safely trust to the instinct of this affection that no wrong will be done by a parent to a child that anybody else can remedy. And as no father of a family could allow a solemn decision arrived at in consultation with the mother of the family, in reference to their course of action toward a child of their own household, to be set aside in that same household by any extraneous authority whatsoever; so no Bishop can tolerate any interference from without in reference to a canonical decision arrived at by the united action of himself and a legal body of Presbyters in regard to the conduct of a Minister belonging to his Jurisdiction.

But, if it be said that the Bishop of Yedo is amenable under American canons and liable to presentment for trial for any infractions of the same canons; then I add that the Bishop of Haiti is likewise amenable to the same canons under the stipulations of a Covenant which is analogous to the international obligation of a treaty, and therefore are of the highest legal sanction known to human laws; over-riding all local, municipal or natural laws contrary to the same as . . . ought to have [been] known. . . .

The Bishop of Haiti is thus strongly bound to obedience to American canon law by inter-ecclesiastical law of the highest human sanction that no autonomous assumption on his part, nor any local regulations of the Convention of Haiti can exempt him from.

[It also] is reported to have [been] said that there is such a thing as Ecclesiastical nonage. Let me say that the Church in Haiti not only fully recognized this fact in reference to herself, but also acted upon it. The terms of the Covenant concluded are essentially the propositions made by herself and accorded by the American Bishops. While in this nonage she made no claims in favor of her Synod or Convocation to elect her own Bishop; but wisely left the selection to the Bishops of the American Church, just as they select or nominate other Missionary Bishops, until she shall arrive at canonical maturity under three Bishops of her own thus selected and consecrated.

It is true that the choice is circumscribed by the Covenant to Presbyters in or belonging to the Haitian Mission field. The American Bishops can do otherwise in choosing Bishops for other Missionary Jurisdictions. Nevertheless, although Bishops of greater social opportunities have been thus selected for the African Mission field, for example, than could have been found at the time actually within that field, or belonging to that Jurisdiction, yet the administration of that field has not been ex-

*Italicized by Editor.

empted from very disagreeable friction at times; and its progress, to say the least, by no means surpasses that of the native Church of the Niger Valley, entirely confined to local laborers since 1864, chosen on the spot. . . .

The American Bishops have only used the incontestable authority conferred upon them by the Tenth Article of the Constitution of the Church in the United States in conferring the Episcopate upon these foreign Churches. That article, so far as American Ecclesiastical law is concerned, placed them as a body, just where the enabling act of the British Parliament placed the English Bishops last century so far as English Ecclesiastical law was concerned, when Bishops were to be consecrated for the American Church. And as the English Bishops, after the passage of that act, had no further consultation to make with Parliament as to the covenant or terms (and they did make terms) upon which they would confer the Episcopate upon the American Church; so the American Bishops, fortified by that tenth article, had no further question to ask of the House of Clerical and Lay Deputies as to the terms of the Covenant that they should make in conferring the Episcopate upon Haiti.

The Bishop of Massachusetts made this point plain in the course of the debates. He was, however, disposed to admit the probability that such a preliminary consultation might have been for the better. But when we remember that the Lower House very wisely abstained in 1877, from giving the House of Bishops any advice, even when asked for, about meeting with other Bishops in the Conference of Lambeth, as a matter wholly within Episcopal prerogative and direction, we must conclude that the same House could have abstained with still greater wisdom from giving any advice, if asked for, in the matter of the Episcopate of Haiti, seeing that it was not only a matter of immemorial Episcopal prerogative and discretion, but also regulated by the terms of positive law already embodied in the Constitution of the American Church, and placed wholly within the province of the Bishops as a body.

And yet this need not preclude the proper interpellation of the Bishops on the missionary aspects of their action in the matter, so far as it bound the American Church at large, by the Clerical and Lay Deputies when assembled together with the Bishops as a general Board of Missions, but those interpellations should not be, as the Bishop of Albany tersely remarked, a bundle of needles without points.

In a letter dated December 8th, 1883, Bishop Holly writes:

It will be seen that, whatever may be the irresponsible position conceded to the Bishop of the Valley of Mexico, the Bishop of Haiti is not in that case and never wished to be thus irresponsible. The Bishops did me the honor to ask me to draw up the Covenant made, in which draft not one dozen words were altered by them. I am bound, according to this Covenant, by American canon law as much as the Bishops of Japan, China and Africa, as may be seen by Articles III. and IV. of that Covenant, on page 375 of the Journal of the General Convention of 1874. Being originally an American Presbyterian, and bound as a Bishop by the same obligations to American canon law as other Missionary Bishops of the American Church, I think I am not wrong in believing that I should be cared for exactly as one of them in every way except to sit as a member of the House of Bishops, which special canon law confers on them. You will see in the letter sent through Bishop Coxe [Bishop Holly's first letter] to you, the canons cited by which I can be brought to trial under the articles of our Covenant.

Continuing the discussion in a letter of December 10th, 1883, the Bishop addresses himself to what he deems to be two false impressions, viz: (1), that the work in Haiti should not be kept as prominently before the Church in this country as that of the Foreign Missions of this Church; and (2), that there was something in the concordat between the American and Haitien Churches stipulating for a gradual diminution of the amount of aid to be given by the former to the latter when the Covenant was entered into. Upon these questions he says:

It is supposed that the existence of a Covenant* with the Church in Haiti places the work in this country on a different basis from the Foreign Missionary work of the American Church where no such Covenant exists. But let me ask, Why was a Covenant made in the case of Haiti? Was it because it related to work in a foreign country simply? But the work in Africa, China and Japan is in foreign countries. Was it made because the Church in Haiti contemplated its being developed sooner or later into a full self-governing and self-perpetuating Church? But it is now a generally accepted idea with all Missionary Socie-

*If I remember rightly what passed in conference when the agreement was drawn up between the Bishops and myself as representing the Convocation of Haiti, it was Bishop _____ who suggested that a term different from "Concordat," a Romish term, would be preferable for our agreement. Whereupon Bishop _____ suggested "Covenant" as being both Biblical and consecrated by Protestant ecclesiastical usage.

ties, that their work in all foreign countries shall be carried on with the view of becoming self-governing and self-perpetuating.

Then why, may we ask, was a Covenant made in the case of Haiti? It was to render testimony to a distinctive principle of national Churches prominently brought out at the Reformation as a protest against the imperial ecclesiastical claims to domination over national Churches set up and practiced by the Papacy. That principle is that in each and every country nominally Christian as a whole, the Christians of that country have the right to order their own ecclesiastical administration. It is distinctly enunciated in the English Prayer Book of 1552. And while rich and powerful Churches have the right and duty to aid feeble ones, yet it must be on the principle of Christian charity, like the aid that St. Paul carried up from the Gentile Churches to the mother Church in Jerusalem, when she was in distress, without any idea of assuming a *gentile* domination over the Church thus aided. Moreover, such succor given from abroad must be based upon the free and unconstrained desire of the Church thus aided, formally expressed, in order to avoid anything like the appearance of undue interference with foreign Christians in their local ecclesiastical administration. This statement will explain why covenants were made with Churches in the nominal Christian countries of Haiti and Mexico to carry on missionary work therein, under the auspices of the American Church, while none such were made to carry on the work in heathen lands, such as Africa, China and Japan; the authority for going therein to preach the Gospel being broadly given in the Ascension command of our Lord to His Apostles.

Nevertheless it has now come to pass before the work of evangelization in those heathen lands has passed out of its first stages, that, as the American Church work has been brought in contact with the mission work of another foreign Church, something like covenants between the two Churches thus brought together have become necessary, and have been agreed on, in reference to their respective work in such heathen lands. The work in China should not, therefore, be shoved into the background because there is now some such covenant in relation to the Jurisdictions of the American Bishop at Shanghai and that of the British Bishop of Mid-China. No one ought to come to a resolution not to bring the work of Japan prominently forward before the American Church because a similar "*Entente*," even if it is not very "*Cordiale*," has been come to in regard to the respective Jurisdictions of the American and British Bishops in Japan. . . . Hence

the work in Haiti should not be put under a bushel because of its Covenant, slightly differing from the understandings now come to in China and Japan, but kept brightly burning upon its candlestick. The Lord only has the right to thus remove the candlesticks of the Churches.

It was an unfortunate impression, that the Covenant with the Haitian Church stipulated for the immediate and continued reduction of the amount given in 1874, to that Church; so that in a few years thereafter it should cease to receive any further aid from the American Church. . . . Such an impression (*a*) has no basis whatever, but the purest flight of a fertile imagination that has taken no pains to consult the text of the Covenant in question; and (*b*) is moreover a conclusion diametrically opposed to all practical experience in carrying on any and every serious missionary work.

The underscoring is mine. It will be seen that there is not the least shadow of a shade of an idea that a retrenchment by percentage should begin immediately after the Covenant was made in 1874, and which seemed to have been resolved upon in 1876, when a deduction of twenty-five *per cent.* was made from the amount previously given to Haiti. We indeed willingly accepted it in Haiti at the time, because of the financial embarrassment of the Missionary treasury, that imposed this measure of economy. But we only looked upon it as temporary, and by no means renounced what the good faith of the American Church justified us in expecting under that Covenant.

Now what is the practical experience on this head? Is it true, as soon as a Bishop has been named over a few scattered missionary clergymen, in a field where the work had been begun (as in Haiti) but twelve or thirteen years before, that the Missionary Board of any Church society has found they could at once begin to retrench a percentage from the amount hitherto allowed? On the contrary do not the appropriations to such fields after the nam-

(*a*) The text of the Covenant, which is printed on page 375 of the Journal of the General Convention for 1874, says distinctly in the latter clause of the 1st Article: "But while the aforesaid House of Bishops doth recognize the Church in Haiti to be a foreign Church, yet, during its early growth and development, it shall continue to enjoy the nursing care of the Church in these United States until the Church in Haiti shall attain to competency for its own support, and to a sufficiency in its Episcopalate for the administration of its own affairs, according to the requirements of the ancient canons and primitive usages of the Church of Christ."

(*b*) I hasten now to add that this Covenant imposes nothing in this respect upon the American Church that is unreasonable or contrary to practical experience in carrying on every serious missionary enterprise. If it did, we would be the first to suggest that the terms of the Covenant on this head should be annulled by mutual consent.

ing of a Bishop, increase to meet the new enterprises, such as founding schools, hospitals, etc., that spring into being as the necessary consequence of naming a *live man* to the Episcopate in that field? Is it not a fair conclusion to draw from all practical experience on this head, that the pecuniary appropriations to the Church in Haiti should go on increasing until at least the three Bishops stipulated for in Article III. of the Covenant were consecrated and in the field? Is it not a fact that a Church may become self-administrative before it is able to be self-supporting? The Bishops of the English Church in the Colonies are everywhere organizing for self-administration. The Provincial Synod of the West Indies (to which I was invited but did not go) has just been organized at Kingston, Jamaica. These provincial Churches are self-administrative. They are not, however, self-supporting. They are still aided by the three great societies of the English Church, viz., S. P. C. K., S. P. G., and C. M. S. Does not the Domestic Committee in the United States help support the work in dioceses that are self-administrative? Hence have we not reason to expect under the Covenant with Haiti, in view of these practical facts that the Church in this island will become entirely *self-administrative* before it will become *SELF-SUPPORTING*?

From all this, it will be seen at a glance that it was not only unjust to the Church of Haiti under the Covenant (however unintentional), but most cruel toward its Bishop, as soon as he was charged with this heavy responsibility, not only not to give him the additional aid that his position required, but even to take from him what had been previously given to that field. If the field was to become self-administrative and self-supporting in a given time, he needed to found a Divinity School to prepare perpetual recruits for the Ministry, and also needed stipends to send them forth to gather in those who might thereafter contribute to its support. To send forth a Bishop to build up a Church, and take away from him at the same time a portion of a very meagre support was like sending out a man to gain his livelihood by manual labor, but cutting off as a preliminary preparation his left hand.

Writing again, December 21st, the Bishop concludes his discussion with a further argument, by way of an appendix to what had gone before, and says:

I wish in this appendix to answer an objection that might arise as to the *prudence* of binding the Missionary treasury of the Church by the covenant-making power with foreign Churches, which, as we have already seen, belongs to the Bishops as a body in

council (and not as a legislative House) under the Tenth Article of the Constitution of the American Church. Ought they so to pledge the missionary resources of the Church when they alone do not control the appropriation of the same, but have the Clergy and Laity associated with them for that purpose? In other words, ought they not first to obtain the consent of the General Missionary Board to this effect, before making a covenant to that end? If such consent was not first obtained, might not the Missionary Board refuse to vote the supplies to carry such a covenant stipulation into execution, just as the House of Representatives refused to vote the \$7,000,000 to be paid to Denmark for the Island of St. Thomas, as stipulated in a treaty ratified by the United States Senate in executive session, the sole treaty-making power (with the Executive), under the Constitution of the United States? However these questions may be answered, the Covenant made with the Church in Haiti can in no wise be invalidated on the score of informality, as I proceed now to show.

The General Missionary Board was *already* committed to Church work in Haiti by its own spontaneous action at least ten years before the Covenant was made (1864). Three Bishops had already visited this field under the auspices of the Board to confirm and ordain. It was a question with the Missionary authorities thus fully committed to the work in Haiti how to provide adequate Episcopal supervision to the Haitien mission field. Hence, this engagement in the work and the desire to continue therein on the part of the Board, were a sufficient basis for the Bishops to stipulate by covenant in consecrating a Bishop for that field that "the nursing care of the Church in these United States" should be *continued* during the early growth and development of the Church in Haiti. (Art. I. of the Covenant.) Let it be remarked that the Bishops say of the Haitien Church, in that article, shall "*continue* to enjoy," etc.; thus basing their action upon what had already been accepted by the Board of Missions in their own free and untrammelled action as the authorized almoners of the missionary bounty of the Church.

But this was not all. The Bishops did not take for granted that what the Board had done in the past it would be willing to do in the future under a Bishop set apart for Haiti. They went a step further to consult the general Missionary Board on this very point. At a meeting of that Board held in St. Ann's Church in 1874, the subject was brought under its advice. Bishop Lee and Bishop Coxe, two of the Bishops that had visited Haiti and had been charged with the oversight of the work there, gave in their

testimony on the subject. The Bishop of Jamaica was present, as a visiting Bishop, and he added his testimony, and the result was that the Board expressed its desire that the Bishops should make arrangements to provide permanent Episcopal supervision for the work in Haiti. After this action by the Board, the Covenant was made and a Bishop was set apart for Haiti. The Board of Missions as well as the Bishops are therefore fairly and fully committed, each in what concerns them in their respective spheres, to all that is contained in that Covenant. So far as Haiti is concerned it is useless to try to throw the whole responsibility upon the Bishops. Therefore all the objections made on the floor of the last General Convention are (as the French legal term has it) *de fait nulles et non avenues*.

The Covenant that the Bishops afterward made when thus advised by the Board of Missions, is, I believe, absolutely unimpeachable on the score of sound and prudent Church principles. They had to do with a Church under the conditions of "Ecclesiastical nonage." This Church was however composed of foreigners in an independent country which is nominally Christian. It would not have been wise to allow those ecclesiastical minors to forge out for themselves a liturgy, doctrinal formularies and church discipline, by allowing them to choose, say for instance, the Gallican liturgy and the Gallican liberties proclaimed by Bossuet in France in 1682. They had not sufficient age or experience to undertake such a work. Nevertheless to save the principle of national Churches brought out at the Reformation, the Bishops could not impose upon a foreign Church in an independent Christian country the American formularies without the formal consent of the said foreign Church.

Hence a commission of Bishops on Haiti was named with full powers to act in setting apart a Bishop for Haiti, and with him to oversee the field in all that pertains to the Episcopate; but this commission was bound up to act in conformity to the constitution and canons of the American Church as far as the altered circumstances of the Church in Haiti would allow. The Bishops could impose the American formularies on their own commission; and they did so by Article III. of the Covenant. Now, if the Church in Haiti needed the help of the American Church spiritually and materially, it must place itself in a position to meet the circumscribed powers of this commission. This the Church in Haiti promptly did by the stipulation of the fourth article of the Covenant. Hence American Church formularies were guarded, and by their spontaneous acceptance by the ecclesiastical minors in

Haiti, this country became as full and free a field of missionary operations for the American Church as Africa, China, or Japan. The doctrine, worship, and discipline of the American Church are just as fully in vigor in Haiti under the Covenant as they are in those other Missionary Jurisdictions under Bishops and Clergy owing canonical allegiance to the Church in the United States.

We have only now to examine the validity of the powers of the party contracting on behalf of the Church in Haiti. The latter clause of the fifth article of the Covenant declares that the Dean of the Haitian Church Convocation exhibited duly authenticated credentials, clothing him with full power to act, etc.

The only remaining question to be settled then is that of the status of the Convocation, whether its powers were in due and churchly form.

That Convocation was organized by the Clergy and Laity of Haiti while Bishop Burgess was here in 1866. He gave his Episcopal approbation to the articles of constitution, reserving the final confirmation of the same to Bishop Lee, then permanently charged with the Episcopal oversight of the work in Haiti. Bishop Lee transmitted to us his Episcopal confirmation as soon as the deceased Bishop's report reached him. Bishop Coxé presided over the same body when among us in 1872. Hence the Convocation was in good standing and in due churchly order, and therefore every way competent to confer the powers it did upon its Dean to make that Covenant.

In regard to its civil status under the laws of the land, not only was ample toleration thereby accorded to it, but it had been formally recognized as a religious organization authorized in Haiti by the Department of Justice and Public Worship.

Hence, this appendix shows that the Bishops, the Board of Missions and the Convocation of Haiti, all duly competent bodies in their respective spheres, acted in bringing about this Covenant. By their action the Board of Missions has had Haiti duly and legally thrown open to it, for the work of the Gospel, according to the American Ecclesiastical formularies in the fullest sense, and therefore that there is no valid reason why this field should not receive as full a share of "nursing care" from its resources as any other missionary field under its oversight. On the contrary, the American Church, by the joint action of its Missionary Board in Triennial Session, and the Bishops in Council, in 1874, are placed under solemn covenant obligations to take care of the work in Haiti, such as they have not formally contracted with their other mission fields, such as Africa, China, and Japan.

P. S. I have reason to know that the principles consecrated by the Covenant with Haiti, pointed the way to the action of the Bishops at the Lambeth Conference in 1878, to resolve to aid in like manner the Old Catholic Churches on the continent, and which led to placing the reform in France under the Bishops of Scotland, and that in Spain under the Bishops of Ireland. I had the honor to lay a memorial on the subject before the committee charged with that sub-

ject; and its learned Chairman, the Lord Bishop of Winchester, in a note to me acknowledged the service it rendered to them in coming to their conclusions. The Haitian Church was formally recognized by a resolution of the Conference. Hence our Covenant has been a departure in ecclesiastical jurisprudence of which the American Church has no reason to be ashamed, but on the contrary, very proud.

ACKNOWLEDGMENTS

OF THE COMMITTEE FOR FOREIGN MISSIONS.

N.B.—With all remittances the name of the Diocese and Parish should be given. Checks, Drafts, and Money Orders should always be made payable to the order of JAMES M. BROWN, Treasurer, and sent to him, *23 Bible House, New York*. All Money Orders should be drawn NOT on New York, but on STATION D, NEW YORK. Remittances in Bank Notes are not safe unless sent in REGISTERED Letters.

The Treasurer of the Committee for Foreign Missions acknowledges the receipt of the following sums from March 1st, to April 1st, 1884.

NOTE.—In the following acknowledgments wherever the abbreviation "Wo. Aux." precedes an amount, the offering is through a branch of the Woman's Auxiliary. The local Parish or Diocesan name of the branch organization is here omitted in order that thereby space may be saved for reading matter.

ALBANY.		LONG ISLAND.	
<i>Albany</i> —All Saints' Cathedral.....	25 55	<i>Brooklyn</i> —Christ Church.....	409 01
<i>Cohoes</i> —St. John's.....	26 83	(<i>Heights</i>)—Grace, Missionary Boxes,....	24 86
	52 38	St. Ann's, Woman's Missionary Aid Committee, of which for Japan, \$25.....	290 25
		St. Mary's, (additional).....	5 00
		(<i>E. D.</i>)—Christ Church.....	20 60
		<i>Great Neck</i> —Miss Ellen King, for Jaffa....	25 00
		<i>Queens Co.</i> —"A Friend".....	5 00
			779 22
CENTRAL NEW YORK.		MARYLAND.	
<i>Utica</i> —Calvary, through Wo. Aux., for education of Foreign Missionaries' children....	1 00	<i>Anne Arundel Co.</i> , <i>Annapolis</i> —St. Anne's, for Missionary Bishops' Fund.....	16 67
		<i>Baltimore</i> —Mt. Calvary, Mrs. Clarke, thro' Wo. Aux., for "W. V. Clarke" Scholarship, Cape Mount School.....	25 00
		St. Bartholomew's.....	5 00
		<i>Frederick Co.</i> —All Saints', through Wo. Aux., 5 ct. collection.....	29 75
		St. Paul's Parish.....	1 50
		(<i>D. C.</i>) <i>Washington</i> —Rev. J. G. Ames.....	10 00
		<i>Howard</i> and <i>Anne Arundel Co.</i> —Trinity Church, for "Christian Schmidt" Scholarship, Cape Mount School, \$12.50; "Minna Birkhead" Scholarship, Baird Hall, \$14 02; Africa, \$5.....	31 52
			119 44
CENTRAL PENNSYLVANIA.		MASSACHUSETTS.	
<i>Leacock</i> —Christ Church.....	78	<i>Boston</i> —Church of the Good Shepherd, thro' Wo. Aux., for Foreign Missionaries' Fund, \$20; Miss Bruce's salary, \$7.14.....	27 14
<i>Manch Chunk</i> —St. Mark's.....	77 21	(<i>Bozbury</i>)—St. James'.....	60 75
<i>Nickel Mines</i> —Grace.....	1 98	(<i>Charlestown</i>)—St. John's, through Wo. Aux., for Miss Bruce's salary.....	10 00
<i>Paradise</i> —All Saints'.....	7 12	<i>Jamaica Plain</i> —St. John's, through Wo. Aux., for Miss Bruce's salary.....	10 00
<i>Scranton</i> —Church of the Good Shepherd S.S.....	5 83	St. John the Evangelist, through Wo. Aux., for Japan.....	87 83
	92 92	(<i>Dorchester</i>)—St. Mary's, of which thro' Wo. Aux., for Miss Bruce's salary, \$25.....	51 26
		Trinity Church, "A Member," through Wo. Aux., for Miss Bruce's salary, \$10; Foreign Missionaries' Fund, \$6.66; St. S., for bed in Wuchang Hospital, \$30; "Rev. S. D. Denison" Scholarship, Hoffman Institute, \$75; "George N. Dexter" Scholarship, Cape Mount School, \$25.....	146 66
		<i>Cambridge</i> —Christ Church, through Wo. Aux., for "Apthorp" Scholarship, St. Agnes' School, Osaka.....	10 00
		St. John's, "In Memoriam".....	100 00
		St. James' Chapel, through Wo. Aux., for	
CHICAGO.			
<i>Momence</i> —Church of the Good Shepherd.....	3 45		
CONNECTICUT.			
<i>Hartford</i> —Trinity Church, of which at discretion of Bishop Holly, \$2.....	33 00		
<i>New Haven</i> —St. John's.....	5 26		
<i>New London</i> —"C. E. R.".....	50 00		
<i>Norwalk</i> —St. Paul's.....	100 85		
<i>Old Saybrook</i> —Grace.....	9 77		
	198 88		
DELAWARE.			
<i>Brandywine Hundred</i> —Calvary.....	1 61		
<i>Claymont</i> —Ascension.....	6 90		
	8 51		
GEORGIA.			
<i>Macon</i> —Christ Church.....	3 00		
<i>Savannah</i> —Christ Church, of which for "Bishop Elliott" Scholarship, Bishop Boone Memorial School, \$14; "Isabel C. Habersham" Scholarship, St. Mary's Hall, \$14; "Bishop Boone" Scholarship, Bishop Boone Memorial School, \$20; St. Mary's Hall, \$10.....	250 00		
	253 00		
INDIANA.			
<i>Goshen</i> —St. James'.....	3 35		
KENTUCKY.			
<i>Allensville</i> —Mr. H. A. Richardson.....	5 00		
<i>Miscellaneous</i> —Bishop Dudley, for "Bishop Pattenon" Scholarship, Bishop Boone Memorial School, \$40; "J. N. Norton" Scholarship, Cape Mount School, \$25.....	65 00		
	70 00		

"Apthorp" Scholarship, St. Agnes' School, Osaka.....	10 00	Orange—Grace, for "R. B. Duane" Scholar- ship, Duane Hall, \$40; Ladies' Mite Society, for "Mrs. Frances C. Henderson" Scholar- ship, St. Mary's Hall, \$30.	60 00
St. Peter's.....	5 00		72 50
Fall River—St. John's, for China, \$10; S. S., for Africa, \$4; Japan, \$4.....	18 00	OHIO.	
Fitchburg—Christ Church, "A Member," through Wo. Aux., for "Fanny Maria Tyler Memorial" Scholarship, St. Agnes' School, Osaka.....	40 00	Cleveland—St. James', of which "Bishop White Missionary Tree," \$1.55.....	6 24
Greenfield—St. James'.....	6 55	Toledo—Trinity Church.....	64 20
Malden—St. Paul's, through Wo. Aux., for Miss Bruce's salary.....	5 00		70 44
New Bedford—Grace, through Wo. Aux., for Miss Bruce's salary, \$10; for Mrs. Hill's Training School for Nurses, "A Member," \$5; In Memoriam, \$5.....	20 00	PENNSYLVANIA.	
Newton (Lower Falls)—St. Mary's, through Wo. Aux., for Miss Bruce's salary.....	11 00	Philadelphia—Advent, through Wo. Aux., for education of Foreign Missionaries' chil- dren.....	2 00
Miscellaneous—"A Friend," through Wo. Aux., for iron bedsteads for Bishop Boone Memorial School.....	2 00	Ascension, through Wo. Aux., for Foreign Missionaries' Fund.....	11 00
	621 19	(Germantown)—Calvary.....	56 21
MICHIGAN.		Christ Church, of which for Africa, \$1....	83 26
Alpena—Trinity Church and S. S.	44 42	Christ Church Chapel, through Wo. Aux., for Foreign Missionaries' Fund.....	2 00
MISSOURI.		(Mt. Airy)—Grace S. S.	15 51
Kirkwood—Grace.....	31 00	Church of the Holy Trinity, through Wo. Aux., for "Bishop Stevens" Scholarship, St. John's College, \$65; Miss Mailes' salary, \$10; "J. C. Emery" Scholarship, Girls' School, Cape Palmas, \$5.....	80 00
NEBRASKA.		St. Andrew's (additional), of which Society for Promotion of Religion, for Orphan Asylum, Cape Palmas, \$25; China, \$25; Jaffa, \$10.....	218 93
Omaha—St. Barnabas'.....	8 00	St. Barnabas', through Wo. Aux., for Foreign Missionaries' Fund, \$2; Bible Classes and S. S., for China, \$35.....	37 00
NEW JERSEY.		St. James', of which for Mexico, \$5.....	227 45
Elizabeth—St. John's S.S., for "Rev. S. A. Clark Memorial" Scholarship, St. Paul's School, Tokio.....	50 00	St. Jude's, of which through Wo. Aux., for St. John's College, \$20; Miss Mailes' salary, \$25; Dr. Thompson's travelling ex- penses, \$5; St. Luke's, through Wo. Aux., for "J. C. Emery" Scholarship, Girls' School, Cape Palmas, \$18; Foreign Missionaries' Fund, \$2; Miss Mailes' salary, \$10; education of Foreign Missionaries' children, \$5.....	30 00
Trinity Church, for "Amelia Hamilton McAllister" Scholarship, Emma Jones' School.....	10 00	St. Matthias'.....	120 00
Florence—St. Stephen's.....	5 00	St. Peter's, Young Ladies' Bible Class, through Wo. Aux., for education of Foreign Missionaries' children.....	5 00
Mt. Holly—St. Andrew's.....	60 00	St. Stephen's, "A Thank Offering," for St. Luke's Hospital, Shanghai, \$25; through Wo. Aux., Dr. Thompson's travelling ex- penses, \$5.....	30 00
	125 00	Mrs. Syle, through Wo. Aux., for educa- tion of Foreign Missionaries' children.....	2 00
NEW YORK.		West Chester—Church of the Holy Trinity, through Wo. Aux., for Deficiency Fund, \$30; China, \$40.....	70 00
Barrytown—St. John the Evangelist Mem- orial.....	12 29	West Whiteland—"G. L. T.," toward sup- port of a Missionary in Japan.....	100 00
New York—Christ Church, of which through Wo. Aux., for Miss Falls' salary, \$50.....	517 14		1,190 36
*Grace, through Wo. Aux., for Insurance dues of Rev. J. McKim, \$50; support of Mrs. Auer, \$50; Elizabeth Bunn Memorial Hospital, \$50 (\$150); collection through Rt. Rev. H. C. Potter, D.D., LL.D., of which for Saxony Church, \$300; individual donation from Miss C. L. Wolfe, \$1,500 (2,370.41).....	2,520 41	PITTSBURGH.	
Church of the Holy Trinity.....	60 00	Brownsville—Christ Church, of which through Wo. Aux., for education of Foreign Mis- sionaries' children, \$10.....	34 00
(Harlem)—Church of the Holy Trinity, through Wo. Aux., for assistant teacher for Mrs. Brierley, \$20; iron bedstead for Bishop Boone Memorial School, \$8.....	28 00	Meadville—Christ Church, through Wo. Aux., for Foreign Missionaries' Fund, \$5; educa- tion of Foreign Missionaries' children, \$5....	10 00
Incarnation (additional).....	5 00	Washington—Trinity Church, through Wo. Aux., for education of Foreign Missiona- ries' children, \$2.83; Foreign Missionaries' Fund, \$2.83.....	5 66
St. Bartholomew's, of which through Wo. Aux., for "Samuel Cooke" Scholarship, Duane Hall, \$40.....	1,660 00		49 66
St. George's, Mrs. and Miss Tracy, through Wo. Aux., for Miss Fall's salary.....	10 00	QUINCY.	
St. Thomas', through Wo. Aux., for "Maria Banyer" Scholarship, Cape Mount School, \$25; "Fay" Scholarship, Bishop Boone Memorial School, \$40; Mrs. Brierley's salary, \$73.....	198 00	Knoxville—St. Mary's School, through Wo. Aux., for "Bertha Lefingwell" Scholarship St. Mary's Hall.....	40 00
Zion.....	182 47		
Farwell Service for Miss Falls, held in St. Ann's Church, for her salary.....	13 27	RHODE ISLAND.	
"H".....	2,500 00	Barrington—St. John's.....	4 15
New Rochelle—Trinity Church, "A Member," for St. Luke's Hospital, Shanghai.....	10 00	Bristol—St. Michael's, through Wo. Aux., for Miss Riddick's salary.....	5 00
Rye—Christ Church.....	16 00	Elmwood—Epiphany, through Wo. Aux., for Miss Riddick's salary.....	2 00
	7,672 58	Providence—Grace, through Wo. Aux., for	
NORTH CAROLINA.			
Asheville—Trinity Chapel, through Rev. S. V. Berry.....	2 00		
NORTHERN NEW JERSEY.			
Morristown—Church of the Redeemer, Mrs. Buttolph.....	12 50		

* In the April number \$50 acknowledged from this Church for two Scholarships in Cape Mount School should have read "Grace Church" Scholarship, No. 1, Cape Mount School, \$25; Miss Wolfe, for "Grace Church" Scholarship, No. 2, Cape Mount School, \$25.

Miss Riddick's salary, \$72; Foreign Missionaries' Fund, \$5; education of Foreign Missionaries' children, \$5	82 00	Fairfax Co.—Truro Parish, St. Timothy's, for Japan	2 50
St. John's, through Wo. Aux., for "Carrington" Scholarship, Cape Mount School, \$15; Miss Riddick's salary, \$3; Foreign Missionaries' Fund, \$15; education of Foreign Missionaries' children, \$5	38 00	Prince George's Co.—Martin's Brandon Parish, Merchant's Hope Church	5 00
St. Stephen's, through Wo. Aux., for "Carrington" Scholarship, Cape Mount School, \$10; Miss Riddick's salary, \$5; Foreign Missionaries' Fund, \$5; education of Foreign Missionaries' children, \$5	25 00	Bristol Parish, St. John's	9 50
Westerly—Christ Church, through Wo. Aux., for Miss Riddick's salary, \$38; Foreign Missionaries' Fund, \$10; education of Foreign Missionaries' children, \$10.21	58 21	Miscellaneous—Piedmont Convocation, for Japan	30 00
Miscellaneous—Mrs. Edwin Learned, through Wo. Aux., for Foreign Missionaries' Fund, \$5; education of Foreign Missionaries' children, \$5	10 00		78 82
"A Friend," through Wo. Aux., for education of Foreign Missionaries' children	29	WESTERN MICHIGAN.	
	224 65	Elk Rapids—St. Paul's S. S.	2 32
		Grand Rapids—Grace	10 50
		Muskegon—St. Paul's	5 16
			17 98
		WEST VIRGINIA.	
		Harper's Ferry—St. John's	1 64
		Shepherdstown—Trinity Church, of which S. S., for "Little Anna" Scholarship, Cape Mount School, \$16	36 29
		Wheeling—St. Matthew's, for "Mary Penick" Scholarship, Cape Mount School	25 00
		Union—All Saint's, Mrs. Alice B. Hereford	10 00
			72 93
		WISCONSIN.	
		Racine—St. Luke's	13 94
		OREGON.	
		Milwaukie—Rev. J. Sellwood, for Japan	50 00
		NORTH DAKOTA MISSION.	
		Valley City—All Saints	9 59
		SOUTH DAKOTA MISSION.	
		Crow Creek Agency—Christ Church	3 50
		St. John the Baptist	6 50
			10 00
		LEGACIES.	
		Md., Baltimore—Estate of Mrs. Sarah G. Beam	4 11
		Pa., Philadelphia—Estate of Miss Catharine Moore, ground rent	11 25
		Va., Clark Co.—Estate of Mrs. Mary Jaffrey Field	500 00
			515 38
		MISCELLANEOUS.	
		Interest	299 78
		"Children's League," for "Loving Heart" Scholarship, Boys' School, Tokio	20 00
		"M. F. H."	15 00
		Proportion of amount received for General Missions during March (see page 230)	555 58
			890 36
		Receipts for the month	13,487 42
		Amount previously acknowledged	67,364 10
		Total receipts since September 1st, 1883	<u>\$80,851 52</u>

ANALYSIS OF RECEIPTS.

For "Specials" (of which, applying on Appropriation, \$7; from Legacies, \$6,300)	10,293 70
For work of the Committee for Foreign Missions (of which from Legacies, \$5,113.86)	70,557 82
Total	<u>\$80,851 52</u>

STATEMENT.

Amount asked for by the Board of Managers in the Advent and Epiphany Appeal for Foreign Missions for the fiscal year closing with August 31st, 1884	\$167,835 72
Receipts for seven months, exclusive of "Specials" to be paid over and above Appropriation	70,564 82
Still required during the remaining five months of the fiscal year to enable the Foreign Committee to meet all the items scheduled in the above-mentioned appeal and close their books September 1st, next, on a cash basis	<u>\$97,270 90</u>

WE are glad to notice that the "Church Mission News" enters this month upon its second year, and wish for it all possible success. It is an illustrated paper published monthly in the interests of the Foreign Missionary work of this Church; and although undertaken by private enterprise the purpose had the cordial approval of the Foreign Committee, as recorded in their minutes of December, 1882.

SCHOLARSHIPS IN THE FOREIGN FIELD.

ST. JOHN'S COLLEGE, SHANGHAI, CHINA.*

Appropriation (for all purposes) 1883-84, 7,760 Taels, say \$10,088.
Scholarships (Collegiate), \$70 and (Divinity) \$100 each, per annum.

NAME OF SCHOLARSHIP.	SUPPORTED BY
Susan M. Schereschewsky (Divinity)...	A Lady of New York. (Endowed.)
Cornelia Jay (Divinity).....	Woman's Committee on Work for Foreign Missionaries. (Endowed.)
Woman's Auxiliary (Divinity).....	Woman's Auxiliary at large. (Endowed.)
Lydia Mary Fay Memorial (Divinity)...	Massachusetts Branch Woman's Auxiliary. (Endowed.)
Bishop Boone Memorial.....	Maryland Branch Woman's Auxiliary. (Endowed.)
William Ely.....	(Endowed.)
Edward A. Washburn.....	Calvary Church, Foreign Mission Association, New York. (Endowed.)
St. John.....	St. John's Sunday-school, Lower Merion, Pa.
T. Streatfield Clarkson (In Memoriam)...	Miss Elizabeth Clarkson, Potsdam, N. Y.
Levinus Clarkson (In Memoriam).....	Miss Fredericka Clarkson, Potsdam, N. Y.
Bishop Henshaw.....	All Saints' Memorial, Providence, R. I.
Berkeley (Divinity).....	St. Luke's Chapel, Berkeley Divinity School, Middletown, Conn.
Peet.....	St. Ann's Sunday-school, Brooklyn, L. I.
St. Thomas.....	St. Thomas' Young Ladies' Foreign Missionary Society, New York.
Long Island.....	Woman's Auxiliary, Diocese of Long Island.
St. John's (Divinity).....	The Episcopal Hospital Mission, through Woman's Committee on
	Work for Foreign Missionaries, Philadelphia, Pa.
Bishop Stevens (Divinity).....	Through Woman's Committee on Work for Foreign Missionaries,
	Diocese of Pennsylvania.
Bishop Hopkins (Divinity).....	Rock Point Girls' Missionary Society, Burlington, Vermont, through
	Woman's Auxiliary.
The Rev. C. T. Olmstead (Divinity)...	Members of Trinity Chapel Branch, through Committee on Work
	for Foreign Missionaries, Diocese of New York.
Bishop Bedell.....	Through Woman's Auxiliary, Diocese of Ohio.
Julia Bedell.....	Through Woman's Auxiliary, Diocese of Ohio.
Lavinia Clarkson (Divinity).....	Estate of Mrs. T. S. Clarkson. (Endowed.)
Ann Mary Clarkson (Divinity).....	Miss F. Clarkson, Zion Church, Colton, N. Y.
Elizabeth Clarkson Memorial (Divinity)...	The said Missionary Society, Hartford, Conn.
Trinity College Missionary Society....	

DUANE HALL SCHOLARSHIPS—Scholarships, each, \$40 per annum.

Bishop Henshaw.....	A Gentleman, St. Peter's, Baltimore, Md.
Julius Grammer.....	St. Peter's Young Ladies' Society, Baltimore, Md.
Edward W. Syle.....	Church of the Advent, Philadelphia, Pa., Miss E. N. Biddle.
Grace.....	Grace Church, Orange, N. J., Mrs. Mary F. Cox.
Grace Church.....	Grace Church Sunday-school, Petersburg, Va.
St. Luke's.....	Through Miss Mary Lewis, Philadelphia, Pa.
Hope.....	Christ Church, Ladies' Missionary Society, Rye, N. Y.
Leighton Coleman.....	St. Mark's Sunday-school, Mauch Chunk, Pa.
Jarvis Buxton.....	Trinity Church, Asheville, N. C., through Woman's Association.
Frederick Mason.....	Miss S. C. Mason, Brooklyn, N. Y.
Mrs. Emily L. Hewson.....	St. Paul's, Albany, N. Y. (Endowed.)
Dr. Haight.....	St. Paul's Chapel, Woman's Missionary Society, New York.
Montgomery.....	Church of the Incarnation Sunday-school, New York.
Theological Seminary (Divinity).....	Theological Seminary of Virginia, Missionary Society.
Dudley Tyng.....	Mrs. S. D. Dwyer, Brenham, Texas.
Preston (Divinity).....	Under bequest of Mrs. Preston, Pittsburgh, Pa. (Endowed.)
Longwood.....	Church of Our Saviour, Longwood, Mass., through Woman's Aux.
W. A. Swallowood.....	St. James', Zanesville, Ohio. (Expires December 31st, 1885.)
Anne Allen Ward.....	Anne Allen Ward and Lillian Mary Ward, in memory of their
	Mother, Brooklyn, N. Y. Paid in full to March 1st, 1885, through
	Woman's Missionary Association, Diocese of Long Island.
Francis Stanton.....	Mrs. Hugh Allen, through Woman's Missionary Association, Dio-
	cese of Long Island.
Bishop Seabury.....	St. James', New London, Conn., through Woman's Auxiliary.
Mrs. Anna L. Paddock.....	{ Christ Church, Fitchburg, Mass. (one-half) } thro' Woman's Aux.
	{ All Saints', Worcester, Mass. (one-half) }
Richard B. Duane.....	Grace Church Sunday-school, Orange, N. J.
Sandusky.....	Grace Church, Sandusky, Ohio, through Woman's Auxiliary.
Ormsby Phillips.....	St. Andrew's, Pittsburgh, Pa., Woman's Missionary Association.
	Mrs. O. Phillips.
Samuel Cooke.....	St. Bartholomew's, New York, N. Y., through Woman's Auxiliary.
Zion Church, Wappinger's Falls.....	Zion, Wappinger's Falls, N. Y., through Woman's Auxiliary.
Bishop Griswold.....	St. Michael's, Bristol, R. I.

BAIRD HALL SCHOLARSHIPS—Scholarships, each, \$40 per annum.

Rev. Dr. Brooks.....	Christ Church Sunday-school, Cincinnati, Ohio.
Eliza Carrington.....	St. John's, Richmond, Va.
Dudley Tyng.....	Holy Trinity Church, New York, Woman's Missionary Association.
William A. Robinson.....	St. Andrew's Sunday-school, Louisville, Ky.
Calvary Sunday-school.....	Calvary Church Sunday-school, Pittsburgh, Pa.
Carrie Louise Paddock.....	"A. L. P." through Woman's Auxiliary, Boston, Mass.
Bishop Hobart.....	Trinity Church, New York, "A Few Members," thro' Woman's Aux.
Lenten Offering.....	Mrs. M. H. Buck, Emporia, Kansas.
Emma Clark.....	Christ Church, Springfield, Mass., through Woman's Auxiliary.
St. Stephen's.....	St. Stephen's Sunday-school, Wilkes Barre, Pa.
Minna Birkhead.....	Trinity Church, Trinity Parish, Howard Co., Md.
Williams.....	"L." Chicago, Ill.
Nativity.....	Church of the Nativity Sunday-school, Philadelphia, Pa.

* Duane Hall and Baird Hall are now buildings on the College foundation. The lists belonging to these two formerly distinct schools are, however, published under their respective captions for convenience.

ST. MARY'S HALL, GIRLS' SCHOOL, SHANGHAI, CHINA.*

Appropriation for 1883-84, 1,500 Taels, say \$1,950. Scholarships, each, \$40 per annum.

NAME OF SCHOLARSHIP.	SUPPORTED BY
Bishop Jaggard.....	Diocese of Southern Ohio, through Woman's Auxiliary.
Louise Scofield.....	St. John's Sunday-school, Clifton, Staten Island.
Maria C. Stoddard.....	St. John's Girls' Class, Jersey City, N. J.
Margaret K. Burtis.....	A Lady, Philadelphia, Pa.
Zion Church, Wappinger's Falls.....	Zion Church, Wappinger's Falls, N. Y.
Catharine E. Jones Memorial.....	District of Columbia Branch, Woman's Auxiliary.
Kebble.....	St. Peter's, Woman's Missionary Association, Westchester, N. Y.
Isabel C. Habersham.....	Christ Church, Savannah, Ga., "A Member."
Mrs. Frances C. Henderson.....	Grace Church, Ladies' Mite Society, Orange, N. J.
Bertha Leffingwell.....	St. Mary's Hall, Knoxville, Ill.
BRIDGMAN MEMORIAL SCHOOL.	
Edmund Lincoln B.....	"Mrs. N. E. B.," New York.
Louisa C. Tuthill.....	Trinity Church, Woman's Missionary Association, Princeton, N. J.
St. Mark's.....	St. Mark's, Woman's Missionary Association, Frankford, Pa.
Bishop Meade.....	Christ Church, Woman's Association, Norfolk, Va.
Eleuthera Smith.....	Christ Church Sunday-school, Christiana Hundred, Del.
Bishop M. A. De W. Howe.....	"E. W. H.," Reading, Pa.
Yan-Yung.....	St. Paul's Branch Woman's Auxiliary, Syracuse, N. Y.
Grace Church.....	Grace Church, Newton, Mass., through Woman's Auxiliary.
Christian Renton Loring (In Memo'm.).....	"Anonymous," Boston, Mass.
St. Paul's.....	St. Paul's, Brookline, Mass., through Woman's Auxiliary.
The North Carolina.....	"Messengers of Hope" (children throughout the State), through Miss Rebecca Cameron, Hillsboro', N. C. (Endowed.)
EMMA JONES SCHOOL.	
Cornelia Whipple.....	St. Mary's Hall, Faribault, Minn., through Woman's Auxiliary.
Aldert Smedes.....	St. Mary's School, Raleigh, N. C.
Helping Hand.....	Zion Church, Helping Hand Society, Rome, N. Y., through Woman's Auxiliary.
Rev. Alfred Blake, D.D.....	Harcourt Parish Sunday-school, Gambier, Ohio.
St. Paul's.....	St. Paul's, Boston, Mass., through Woman's Auxiliary.
St. Paul's Sunday-school.....	St. Paul's Sunday-school, Boston, Mass., through Woman's Aux.
Sarah F. Hoyt.....	St. John's Memorial Chapel, Cambridge, Mass., thro' Woman's Aux.
Marian Percy Browne.....	St. James', Boston Highlands, Mass., through Woman's Auxiliary.
Virginia Clark.....	Mrs. J. H. Clark, Yonkers, N. Y., through Woman's Auxiliary.
Hattie Kay.....	St. John's Sunday-school, New Haven, Conn.
Esther Punnett.....	St. Paul's Sunday-school, Edgewater, N. Y.
Arthur Brooks.....	Church of the Incarnation, New York, thro' Woman's Auxiliary.
Alice Fair.....	Ascension Sunday-school, Baltimore, Md., thro' Woman's Auxiliary.
Mary Donaghe.....	Trinity Church Sunday-school, Staunton, Va.
Good Shepherd.....	Church of the Good Shepherd, Dedham, Mass., thro' Woman's Aux.
Josephine Russell Bates.....	Rev. and Mrs. Daniel M. Bates, Saranac Lake, N. Y.
Amelia Hamilton McAllister.....	Trinity Church, Elizabeth, N. J.

BISHOP BOONE MEMORIAL SCHOOL (BOYS), WUCHANG, CHINA.

Appropriation for 1883-84, 800 Taels, say \$1,040. Scholarships, each, \$40 per annum.

NAME OF SCHOLARSHIP.	SUPPORTED BY
Christ Church Sunday-school.....	Christ Church Sunday-school, Baltimore, Md.
Fay.....	Mrs. Matthew Clarkson, New York.
William H. Neilson.....	St. Michael's Sunday-school, Trenton, N. J.
Bishop Elliott.....	Christ Church, Savannah, Ga.
Benjamin A. Latimer.....	All Saints' Sunday-school, Philadelphia, Pa.
Bishop Patteson.....	Rt. Rev. T. U. Dudley, D.D., Louisville, Ky.
Bishop Boone.....	Grandchildren of Bishop Boone, through the Rev. A. R. Walker.
Grace Church.....	Grace Church Sunday-school, Charleston, S. C.
Japanese.....	Rev. A. R. Morris, Osaka, Japan.
Rev. H. M. Parker Memorial.....	Zion Church, Charlestown, W. Va.
Matthew Harrison.....	St. James' Sunday-school, Leesburgh, Va.
Janie Vaughan.....	James L. Bowman, Brownsville, Pa.
St. James' Church.....	St. James', Downingtown, Pa.
Lavinia Clarkson.....	Trinity Church, Potsdam, N. Y., "A Member."
Joseph Richey Memorial.....	Mount Calvary Church, Baltimore, Md.

JANE BOHLEN MEMORIAL SCHOOL (GIRLS), WUCHANG, CHINA.†

Appropriation for 1883-84, 400 Taels, say \$520. Scholarships, each, \$40 per annum.

NAME OF SCHOLARSHIP.	SUPPORTED BY
St. Paul's.....	St. Paul's, Newburyport, Mass., through Woman's Auxiliary.
Lydia Mary Fay.....	Holy Trinity Church, Woman's Missionary Association, New York.
St. Stephen's.....	St. Stephen's Sunday-school, Wilkes Barre, Pa.

*The Bridgman Memorial School was several years ago transferred with the Emma Jones School to the new building erected on the St. John's College estate, and known as St. Mary's Hall. The distinction between the Schools is, however, preserved.

†Temporarily suspended.

ST. PAUL'S (BOYS') SCHOOL, TOKIO, JAPAN.

Appropriation for 1883-84, \$500 Mexicans, say \$475. Scholarships, each, \$40 per annum.

NAME OF SCHOLARSHIP.	SUPPORTED BY
Willie Edgar.....	Mrs. Robert Edgar, through Christ Church, Woman's Missionary Association, Pelham, N. Y.
Arthur Van Rensselaer.....	Rye, N. Y., through Miss Jay.
The Rev. S. A. Clark Memorial.....	St. John's Sunday-school, Elizabeth, N. J.
Faith.....	Christ Church, Woman's Missionary Society, Rye, N. Y.
Horatio Chickering Memorial (Divinity).....	Estate of Mrs. Chickering, (Endowed.)
Holmes.....	Mr. Daniel Holmes, St. Luke's Church, Brockport, W. N. Y.
The Rev. R. Francis Colton.....	Church of Our Saviour Sunday-school, Jenkintown, Pa.
Christ Church.....	Christ Church, Woman's Auxiliary, Alexandria, Va.
Mission Helpers.....	All Saints' Sunday-school (Moyamensing), Philadelphia, Pa.
Griswold.....	St. Michael's, Bristol, R. I. "A family."
Loving Heart.....	The Children's League, through Woman's Auxiliary.
John Cole.....	St. Stephen's Sunday-school, Culpeper, Va.

ST. MARGARET'S (GIRLS') SCHOOL, TOKIO, JAPAN.

Appropriation for 1883-84, \$900 Mexicans, say \$855. Scholarships, each, \$40 per annum.

NAME OF SCHOLARSHIP.	SUPPORTED BY
Grace Church.....	Grace Church, Woman's Foreign Missionary Association, New York.
St. Thomas.....	St. Thomas' Ladies' Missionary Association, New York.
Francis Shirley Erving.....	A Lady of New York, through Woman's Auxiliary.
Bowman.....	"L," Chicago, Ill.
Holmes.....	Mrs. Mary J. Holmes, St. Luke's Church, Brockport, N. Y.
Guwan Hodoki.....	"J. W. S.," Thank-offering, St. John's Church, New Haven, Conn.
Dela Howe.....	St. Luke's Sunday-school, Roselle, N. J.
John Cotton Smith Memorial.....	St. Barnabas' Sunday-school, Newark, N. J.
Clarens.....	Clarens Missionary Society, Alexandria, Va.
Ann Ritchie.....	All Saints' Sunday-school, Philadelphia, Pa.
Susie Morris.....	Grace Church Sunday-school Bible Class, Richmond, Va.
Edmund Guilbert.....	Church of the Holy Spirit, New York, N. Y., Woman's Missionary Association.

ST. TIMOTHY'S SCHOOL (BOYS), OSAKA, JAPAN.

Appropriation for 1883-84, \$850 Mexicans, say \$807.50. Scholarships, each, \$40 per annum.

NAME OF SCHOLARSHIP.	SUPPORTED BY
Howard Duane Memorial.....	Mrs. R. B. Duane, Bergen Point, N. J.

ST. AGNES' (GIRLS) SCHOOL, OSAKA, JAPAN.

Appropriation for 1883-84, \$1,288 Mexicans, say \$1,223.60 Scholarships, each, \$40 per annum.

NAME OF SCHOLARSHIP.	SUPPORTED BY
Ann Maria Jay.....	Christ Church, Woman's Missionary Association, Rye, N. Y.
Sarah P. Doremus.....	Church of the Holy Trinity, Woman's Missionary Society, New York.
Margaret Hubbard (In Memoriam).....	Trinity Church, Columbus, Ohio, through Woman's Auxiliary.
Jane Stewart.....	St. Paul's, Detroit, Mich., through Woman's Auxiliary.
Mary Randolph.....	St. Paul's, Woman's Missionary Society, Alexandria, Va.
Nashotah.....	The Rev. and Mrs. John McKim, Osaka, Japan.
Easter.....	Trinity Sunday-school, Boston, Mass., through Woman's Auxiliary.
Abby R. Loring.....	Church of the Ascension, Girls' Bible Class, Waltham, Mass., through Woman's Auxiliary.
St. Michael's.....	St. Michael's Sunday-school, New York, through Woman's Auxiliary. (Expires September 1st, 1884.)
Perinchief.....	Trinity Church, Mt. Holly, N. J.
Howland.....	Church of the Heavenly Rest, Woman's Foreign Missionary Association, New York.
Anna.....	Mrs. George N. Titus, through S. I. Branch, Committee on Work for Foreign Missionaries.
Anna T. Westervelt.....	Mrs. W. Harmon Brown, through S. I. Branch, Committee on Work for Foreign Missionaries.
Anna T. Brown.....	Mrs. Henry Laning, Osaka, Japan.
Ann Maria Michie.....	Christ Church, New York City.
Edith Wilmerding.....	St. James', "A Member," North Cambridge, Mass., through Woman's Auxiliary.
St. James'.....	St. Peter's Sunday-school, Plymouth, Pa.
St. Peter's.....	Christ Church, "A Member," Fitchburg, Mass., thro' Woman's Aux.
Fanny Maria Tyler (Memorial).....	{ Christ Church, Cambridge, Mass.,
Apthorp.....	{ St. James', North Cambridge, Mass., } thro' Woman's Auxiliary.
	{ St. John's, Cambridge, Mass., }
	{ St. Peter's, Cambridge, Mass., }
Margaret D. Carter (Memorial).....	Emmanuel Church, "E. M. B.," thro' Woman's Aux., Boston, Mass.
Pure in Heart (Memorial).....	Church of the Heavenly Rest, New York, Mrs. Jay, through Woman's Missionary Association.
Bishop Henry C. Potter.....	Grace Church, New York, Woman's Missionary Association.

FEMALE ORPHAN ASYLUM AND GIRLS' SCHOOL, CAPE PALMAS, AFRICA.

Appropriation for 1883-84, \$1,610. Scholarships, each, \$50 per annum.

NAME OF SCHOLARSHIP.	SUPPORTED BY
Katie Widdis.....	St. Luke's Sunday-school, Philadelphia, Pa.
Paul Beck.....	St. Paul's, Albany, N. Y.
Rev. William Russell.....	St. Andrew's Sunday-school, Wilmington, Del.
Cornelia Prime B.....	"Mrs. N. E. B.," New York.
Elizabeth S. Douglass.....	Christ Church Sunday-school, Towanda, Pa.
"T. T.".....	Missionary Society, Hannah More Academy, Reisterstown, Md.
Sarah F. Hoyt.....	Emmanuel Church, Boston, Mass., through Woman's Auxiliary.
St. John.....	St. John's Sunday-school, Lower Merion, Pa.
Fanny J. Fair.....	St. Peter's, Westchester, N. Y., through Woman's Auxiliary.
St. Stephen's.....	St. Stephen's Sunday-school, Wilkes Barre, Pa.
"G. G.".....	Two workers of Trinity Chapel, New York.
Julia C. Emery.....	Pennsylvania Committee on Work for Foreign Missionaries.
Ascension Sunday-school.....	Church of the Ascension Sunday-school, Fall River, Mass.

HIGH SCHOOL (BOYS), CAVALLA, AFRICA.

Appropriation for 1883-84, \$1,200. Scholarships, each, \$40 per annum.

NAME OF SCHOLARSHIP.	SUPPORTED BY
St. Stephen's.....	St. Stephen's Sunday-school, Wilkes Barre, Pa.
	Grace Church Sunday-school, "Earnest Workers," Cleveland (Newburg), Ohio.

HOFFMAN INSTITUTE (BOYS), CAVALLA, AFRICA.

Appropriation for 1883-84, \$900. Scholarships, each, \$75 per annum.

NAME OF SCHOLARSHIP.	SUPPORTED BY
Calvary Sunday-school.....	Calvary Sunday-school, Pittsburgh, Pa.
F. R. Rising.....	Trinity Church Sunday-school, Bergen Point, N. J.
Trinity Church.....	Theological Seminary Missionary Society, Va.
Theological Seminary.....	Trinity Church Sunday-school, Boston, Mass., through Wo. Aux.
Samuel D. Denison Memorial.....	St. John's School, New York.
Bishop Auer Memorial.....	St. Paul's Church, Albany, N. Y., "A Member."
Emily L. Hewson.....	

BOYS' AND GIRLS' SCHOOL, CAPE MOUNT, AFRICA.

Appropriation for 1883-84, \$3,125. Scholarships, each, \$25 per annum.

NAME OF SCHOLARSHIP.	SUPPORTED BY
Jennette H. Platt.....	St. Peter's, Delaware, Ohio, through Woman's Auxiliary.
Orlando Crease.....	St. David's Sunday-school, Manayunk, Pa.
W. B. Stevens.....	"A Lady," through Woman's Auxiliary.
Harriet Schuyler.....	St. Paul's, Albany, N. Y.
Pauline Beck Hewson.....	Grace Church, Woman's Foreign Missionary Association, New York.
Grace Church No. 1.....	Miss C. L. Wolfe, of Grace Church Woman's Foreign Missionary Association, New York.
Grace Church No. 2.....	Mrs. Schuyler Skaats, St. Bartholomew's, New York, through Woman's Auxiliary.
W. A. Fair.....	Miss Eliza A. Prall, St. Bartholomew's, New York, through Woman's Auxiliary.
Bishop Penick.....	Mrs. N. E. Ten Broeck, St. Bartholomew's, New York, through Woman's Auxiliary.
Ten Broeck Memorial.....	St. Thomas', through Ladies' Missionary Society, New York.
Loomis.....	All Saints' Church, Frederick, Md.
C. C. Hoffman.....	Missionary Society, High School, Va.
Mary B. Blackford.....	Staten Island Branch of Woman's Auxiliary.
Staten Island No. 1.....	Trinity Sunday-school, Boston, Mass., through Woman's Auxiliary.
Staten Island No. 2.....	Church of the Incarnation Sunday-school, New York.
George M. Dexter Memorial.....	Holy Trinity Church, Harlem, New York, Sunday-school Classes of the Misses Garrett, J. Baldwin, and M. Baldwin, through Woman's Auxiliary.
George N. Hale.....	Rhode Island Branch Woman's Auxiliary.
R. H. McKim.....	St. John's, Richmond, Va.
Caroline Clark.....	Grace Church, Sunday-school, Cincinnati, Ohio, Miss Seib's Class.
Carrington.....	"Anonymous," New York.
Wright Weddell.....	House of the Good Shepherd, Syracuse, N. Y., thro' Woman's Aux.
Solomon Memorial.....	Grace Church, Berryville, Va.
Walter Halstead.....	Emmanuel Church Sunday-school, Newport, R. I.
Columbia.....	Rt. Rev. H. B. Whipple, D.D., Faribault, Minn.
Good Shepherd.....	Rev. F. Courtney, S.T.D., Boston, Mass., thro' Woman's Auxiliary.
Curtis Grubb.....	
Darius R. Brewer.....	
Benjamin Wright.....	
Emily Cleeve.....	

BOYS' AND GIRLS' SCHOOL, CAPE MOUNT, AFRICA.—Continued.

NAME OF SCHOLARSHIP.	SUPPORTED BY
Thomas Marshall Ambler.....	St. Paul's Sunday-school, Wilmington, N. C.
Number One.....	Miss E. Hoffman, Baltimore, Md.
W. A. Robinson, Jr., Memorial.....	W. A. Robinson, Louisville, Ky.
John N. Norton.....	The Rt. Rev. T. U. Dudley, D.D., Louisville, Ky.
Powhattan.....	St. Luke's, Powhattan Co., Va.
Kingston.....	Mrs. P. Robinson, Treasurer, Port Haywood, Va.
Marbury Memorial.....	Col. W. P. Craighill, Baltimore, Md.
Turner.....	Rev. E. A. Penick, Frankfort, Ky.
Christ Church Sunday-school.....	Christ Church Sunday-school, Cincinnati, Ohio.
West Virginia.....	The Rt. Rev. G. W. Peterkin, D.D., Parkersburgh, W. Va.
J. A. Gambrell.....	Church of the Messiah Missionary Society, Baltimore, Md.
Eliza Jane Green.....	Hayes & Johnson, Baltimore, Md.
Mary Cisco.....	Miss Lina Burt, Baltimore, Md.
Lina Burt.....	Emmanuel Church, Mrs. Rayborn, Baltimore, Md.
A. M. Randolph.....	Trinity Church, Howard and Anne Arundel Counties, Md.
Christian Schmidt.....	Trinity Sunday-school, Shepherdstown, W. Va.
Little Anna.....	Mt. Calvary Church, Baltimore, Md.
William V. Clark Memorial.....	Mrs. Baldwin, Grace Church, Baltimore, Md.
Mary Louise Baldwin Memorial.....	Mrs. Emily J. Albert, Baltimore, Md.
Four W. J. Albert Scholarships.....	St. Matthew's Sunday-school, South Boston, Mass., through Wo-
Joseph Hart Clinch.....	man's Auxiliary.
St. Andrew's Sunday-school.....	St. Andrew's Sunday-school, Louisville, Ky.
Wm. F. Pettet.....	Charles H. Pettet, Louisville, Ky.
Fannie Bowman.....	Christ Church Sunday-school, Gardiner, Me.
The Rev. E. F. Dashiell.....	Miss Ada Rose, Baltimore, Md.
Two Scholarships.....	St. Paul's Sunday-school, Louisville, Ky.
John Cotter.....	All Saints' Sunday-school, Philadelphia, Pa.
Mary Penick.....	St. Matthew's Sunday-school, Wheeling, W. Va.
Sophia Hutchinson.....	Mrs. Keith, Baltimore, Md.
R. A. Gibson.....	Mrs. W. H. Small, Trinity Church, Parkersburgh, W. Va.
R. B. Duane.....	St. Michael's, Woman's Missionary Association, Trenton, N. J.
Rev. J. A. Massey, D.D.....	Trinity Church Sunday-school, Mobile, Ala.
McNabb.....	Convocation of South-west Virginia.
Maria Banyer.....	St. Thomas', New York City.
Quelly.....	Mrs. M. H. Penick, Louisville, Ky.
Thank Offering.....	Trinity Church, A Lady, Boston, Mass.

EXPLANATION OF THE SCHOLARSHIP PLAN.

It was formerly the custom with many Sunday-schools and individuals wishing to do a definite thing in the Foreign field, and to do it all, to contribute annually for the support of a particular child in Africa or in China. In frequent cases such child was given a name by the contributor. This plan, excellent in theory, was found to work very badly in so many instances that it was finally determined to discourage all such contributions. The boys and girls in our Missions, like boys and girls in Christian lands, sometimes in after life failed to honor their names. And, again, scholars would be recalled by parents from the schools, and then be entirely lost sight of, to the distress of those who had done so much for their spiritual enlightenment. It was for these reasons that the Scholarship plan was adopted; under which it is only agreed that a pupil shall be sustained by each scholarship, and that a brief account of the pupil for the time being shall be sent to the supporter annually. The same pupil is retained as long as may be.

For all their Boarding-schools the Committee for Foreign Missions were in the habit of making definite appropriations annually. An appropriation of a given number of dollars implied the support and education of a given number of pupils. It was, therefore, determined to invite from individuals, branches of the Woman's Auxiliary, churches and Sunday-schools, definite contributions of either one hundred dollars or seventy-five dollars, or fifty dollars, or forty dollars, or twenty-five dollars, as the case might require, for the support of these Scholarships.

The plan as above set forth seems to be the best possible one for all concerned, and is continued with the concurrence of the Foreign Missionary Bishops, who, under the present canon, suggest the details of appropriations. The *Missionary* is assured at the beginning of the year for just how many scholars he will positively receive support, for which gross sum he is to look to the Foreign Committee alone; the contributor knows that his comparatively small amount is not subject to the contingency of a separate remittance; and the *Foreign Committee* are reasonably certain that the amounts they advance at the beginning of each quarter for this specific purpose will flow back into their treasury in the course of the year.

We take this opportunity to say a few words with regard to the importance of this kind of work, which will be of special interest to the children who are engaged in it. In the various Mission fields it is among the children that we have the greatest hope and promise of success, for our Missionaries can take them when they are very young and instruct them, just as they would children in a Christian country, in the truths of the Christian religion. Thus they learn to grow up as Christians instead of as pagans, and returning to their own people act as a leaven which, in time, may leaven the whole lump of heathen ignorance with the knowledge of the truth of Jesus. They become, after a time, fathers and mothers, and then teach their children the truth which they have been taught. So a mighty influence is set in motion which may reach down through generations and ages, and at last bring all these great nations to CHRIST.

The Secretary would be very happy to enter into correspondence with such of the friends of Foreign Missions as incline to undertake this definite work.

*** It is urgently requested that supporters of Scholarships intending to relinquish the purpose will always give notice of such intention when making the last advance payment. This is very important.*

FOREIGN JURISDICTIONS.

A list of the Clergy canonically connected with the Foreign Jurisdictions and their Stations, together with a list of the lay-workers belonging to the same:

GREECE.

Miss Marlon Muir.....	Athens.
Widow Helene Zenophonidulis.....	"
Widow Paraskavoula Atesa.....	"
Basiliki Serviou.....	"
Julius Skeny.....	"
Julius Henning.....	"
Georgia Nikolaedou.....	"
Penelope London.....	"
Katina Metallinou.....	"
Helene Metallinou.....	"

Also three Student Teachers.

WESTERN AFRICA.

The Rt. Rev. Missionary Bishop.

Cape Palmas District.

The Rev. S. D. Ferguson (Liberian).....	Harper
†The Rev. R. H. Gibson (Liberian).....	"
The Rev. M. P. Valentine Keda (Native).....	Cavalla.
†The Rev. Wm. Allan Fair.....	Pomeroy, Wash. Ter.
The Rev. O. E. Shannon Heme (Native).....	Hoffman Station.
The Rev. Paulus Moort (Liberian).....	Harper.
†J. J. Neal (Liberian), Lay-reader.....	"
Mrs. S. J. Simpson (Liberian), Teacher.....	Cape Palmas.
Mrs. E. A. Johnson (Liberian), St. Mark's School.....	Harper.
Mrs. Mary A. Young (Liberian), Matron, Orphan Asylum.....	Cape Palmas.
Miss Margie McCullough (Liberian), Assistant, Orphan Asylum.....	"
Richard Killen Nyema (Native), Teacher.....	Rockhookah.
A. H. Vinton Foda.....	Cavalla.
E. W. Appleton Wade.....	Fish Town.
T. C. Brownell Gaba.....	Kabla.
Felix R. Brunot Tabla (Native).....	Hoffman Station.
Thomas Collins Gyibli (Native), Teacher.....	Cavalla.
Peter Baldy Neville Keda (Native), Teacher.....	"
Nathaniel H. Farr Sie.....	Graway.

Also five Students for the Ministry

Sinoe and Bassa District.

The Rev. L. L. Montgomery (Liberian).....	Bassa.
†The Rev. J. J. Monger.....	Sinoe.
†George A. Dunbar (Liberian), Lay-reader.....	"
†J. A. Herring (Liberian), Lay-reader.....	Bassa.

Monrovia and Cape Mount District.

The Rev. G. W. Gibson (Liberian)*.....	Cape Mount.
†The Rev. A. F. Russell (Liberian).....	Clay Ashland.
†The Rev. J. W. Blackledge (Liberian).....	Monrovia.
The Rev. Edward Hunte (Liberian).....	Crozierville.
The Rev. Horatio C. Merriam N'ema (Native).....	Cape Mount.
†Calvin Douglas (Liberian), Lay-reader.....	"
†J. D. A. Scott (Liberian), Catechist.....	Caldwell.
Lucius L. Herring (Liberian), Lay-reader.....	Cape Mount.
Mrs. M. R. Briery*.....	"

CHINA.

The Rt. Rev. Missionary Bishop.

The Rt. Rev. S. I. J. Schereschewsky, D.D.	(Absent).
The Rev. Ellis A. Thompson.....	(In passage).
The Rev. Kong Chai Wonk.....	Shanghai.
The Rev. William J. Boone.....	"
The Rev. Yung Klung Yen, M.A.....	"
The Rev. Hoong Neok Wool.....	Kia Ding.
The Rev. Wm. S. Sayres.....	Shanghai.
The Rev. Sung Lu Chunt.....	Nan Zhang.
The Rev. Zu Soong Yen.....	Kong Wan.
The Rev. Frederick R. Graves.....	Wuchang.
The Rev. Herbert Sowerby.....	"
The Rev. Ching Chang Wu.....	Shanghai.
The Rev. Ssz Chia Hwa.....	Tung Zu.
The Rev. Yuin Yu Shit.....	Nan Kong.

* P. O. Address, care R. A. Sherman, Monrovia, Liberia.

† These are not supported by the Board.

‡ P. O. Address of all the Missionaries in Shanghai and vicinity, "St. John's College, Shanghai."

[P. O. Address of all Missionaries in Wuchang and Hankow, "Care of United States Consul, Hankow, China."

The Rev. Yu Tang Chut.....	Da Tsong.
The Rev. George H. Appleton.....	Shanghai.
The Rev. Arthur H. Locke.....	Wuchang.
The Rev. Ching Pang Hsia.....	Wuchang.
The Rev. Shian Heng Yang.....	Hankow.
Henry W. Boone, M.D., Missionary Physician.....	Shanghai.
William A. Deas, M.D., ".....	Wuchang.
W. Heien Thompson, M.D., ".....	"
Mrs. Schereschewsky.....	(Absent).
Mrs. Thomson.....	(In the U. S.).
Mrs. W. J. Boone.....	Shanghai.
Mrs. Sayres.....	"
Mrs. Graves.....	Wuchang.
Mrs. Sowerby.....	"
Mrs. Appleton.....	Shanghai.
Mrs. Locke.....	Wuchang.
Mrs. Kate J. Sayres, Trained Nurse.....	Shanghai.
Mrs. H. W. Boone.....	"
Miss Martha Bruce.....	"
Miss Sara E. Lawson.....	"
Miss Esther A. Spencer, Teacher of English.....	"
Miss Jessie A. Purplet.....	(In passage).
Miss Wung.....	Shanghai.

Also thirty Candidates for Holy Orders, and fifty-four Catechists, Teachers, etc. (Natives).

JAPAN.

The Rt. Rev. C. M. WILLIAMS, D.D., Missionary Bishop, Tokio.

The Rev. A. R. Morris.....	Osaka.
The Rev. Clement T. Blanchet.....	(In the U. S.).
The Rev. Theodosius S. Tyng.....	Osaka.
The Rev. John McKim.....	"
The Rev. E. R. Woodman.....	Tokio.
The Rev. Nobori Kanai.....	"
The Rev. Masakazu Tai.....	"
The Rev. J. Thompson Cole.....	"
The Rev. Henry D. Page.....	(In passage).
Henry Laing, M.D., Missionary Physician.....	Osaka.
Francis W. Hays.....	(In passage).
Mr. James McD. Gardiner.....	(In the U. S.).
Mrs. Blanchet.....	(In the U. S.).
Mrs. Tyng.....	Osaka.
Mrs. Woodman.....	Tokio.
Mrs. McKim.....	Osaka.
Mrs. Gardiner.....	(In the U. S.).
Mrs. Page.....	(In passage).
Mrs. Laning.....	Osaka.
Miss Sarah L. Riddick.....	Tokio.
Miss Emma Verbeck.....	"
Miss Rebecca F. Falls.....	(In passage).
Miss Mary Mailes.....	"
Miss Emma Williamson.....	"

Also thirty Catechists, Teachers, Lay-readers, and Bible-readers (Native).

HAITI.

The following Clergy of the Church in Haiti receive stipends out of the appropriation of the Board of Managers and have been appointed Missionaries for the present fiscal year.

The Rt. Rev. J. THEODORE HOLLY, D.D., LL.D., Bishop of the Church in Haiti, Port-au-Prince.	
The Rev. St. Denis Bauduy.....	Port-au-Prince.
The Rev. Pierre E. Jones.....	Jeremie.
The Rev. Charles E. Benedict.....	Aux Cayes.
The Rev. Louis Duplessis Ledan.....	Torbeck.
The Rev. Alexander Battiste.....	Port-au-Prince.
The Rev. Francois J. Brown.....	Gros Morne.
The Rev. H. Michel.....	Trianon.
The Rev. Jean J. Constant.....	Buteau.
The Rev. Theodore F. Holly.....	Port-au-Prince.
The Rev. S. U. L. Bastien.....	Aoul.
The Rev. Daniel.....	Petit Fond.
Mr. F. Mercier.....	"

There are besides, one Clergyman, temporarily absent, three Candidates for Holy Orders, twelve Lay-readers and Catechists, five Day-school Teachers, and seven Sunday-school Teachers, who receive no support, at least from the United States.

Boxes and Parcels for Foreign Missions.

☞ Boxes and parcels of books, clothing, and materials of all kinds, may be forwarded to the Rev. JOSHUA KIMBER, Secretary, 23 Bible House, New York. Notice of shipment should in all cases be sent by letter to the Secretary as above, stating contents and value of each package. This information is absolutely necessary for use at the Custom House.

Rates of Postage to our Mission Fields.

GREECE.—Letters, each half ounce or fraction thereof.....	5 cts.
Newspapers, each.....	2 cts.
CHINA.—Via San Francisco. [Steamers leave San Francisco every 25 days.] Letters, each half ounce or fraction thereof.....	5 cts.
Newspapers, each.....	2 cts.
Book Packets, each two ounces or fraction thereof.....	5 cts.
JAPAN.—Via San Francisco. [Steamers leave San Francisco every 25 days.] Letters, each half ounce or fraction thereof.....	5 cts.
Newspapers, each.....	2 cts.
Book Packets, each two ounces or fraction thereof.....	5 cts.
HAITI.—Steamers [Fortnightly], Postage 5 cents. Newspapers and Books free through the Mission Rooms.....	2 cts.
MEXICO.—[By steamers weekly.] Letters.....	5 cts.
Papers, one cent for each two ounces or fraction thereof, and in addition one cent for each paper.....	5 cts.
LIBERIA.—Via Southampton [thence weekly]. Letters, each half ounce or fraction thereof.....	5 cts.
Newspapers, each.....	2 cts.

WOMAN'S WORK.

Communications relating to this Department should be addressed,

MISS JULIA C. EMERY, *Secretary Woman's Auxiliary,*

21 Bible House, New York City.

MAY, 1884.

WYOMING.

FROM THE REV. AMOS BANNISTER.

March 29th, 1884.

DURING the past winter, with the liberal aid of our active Bishop, we succeeded in enclosing a substantial and beautiful church building, which now we are striving to plaster and furnish and otherwise prepare for the Bishop's visit, dated May 17th, and the primary convocation which he has called to meet here on the 20th of May.

We need means to help us to plaster, light, and seat the church—things absolutely necessary for immediate use. A vestry-room, which we had to leave out in the erection of the main building through lack of funds, is also needed, but may be provided later on. We have also a small debt of \$137.85 yet due upon the contract for the main building, and in the way of its Consecration.

The plastering (\$51 of which is plastered) will cost

\$105 00

The lights will cost (here) about 75 00

The seating will cost (here) about 225 00

Add the amount of indebtedness 137 85

Total,

\$542 85

Deduct the amount pledged towards the plastering (\$51) and there will still be left nearly \$500 to be raised before the middle of next May. It cannot be raised here. There is not a wealthy person in the congregation. The people have already contributed toward the work, in many cases beyond their means. I expect still to raise part of the sum required within the specified time. But all of it, or the larger part of it, cannot be raised unless I can enlist external help. In this I have hardly heretofore been successful. We cannot go into debt, as any such burden upon the congregation, however small, would indefinitely injure Church work.

VIRGINIA.

FROM THE REV. J. H. M. POLLARD.

NORFOLK, VA., March 31st, 1884.

PERHAPS a few lines from this "city by the sea," about the work among the colored people, will interest you and other friends who may desire their moral, religious and intellectual advancement.

I began my work here in November, 1883, under very flattering prospects, and now I am glad to say that it has steadily increased in strength and influence up to the present time. There is a great work to be done here. We have to fight about three hundred bar-rooms and other dens of vice and degradation. I believe in assaulting the stronghold of the Devil with all the equipments of the Christian religion. The work must be aggressive as well as progressive.

Then, too, the religious knowledge of those professing to be Christians is very far from what it should be. The people

hold fairs and other amusements in the churches nearly all the time, and at some of these beer and other drinks are sold, thus scandalizing the Christian religion.

There are about twelve thousand colored people in the city, and more than three thousand colored children that should be in school, and yet only fifteen and one-tenth per cent. were in the public schools last year.

There are hundreds of children running about the streets and growing up in ignorance and vice. It is a very sad thought, when we reflect that these children are to be the future men and women of this community. If we are so fortunate as to be able to open a parish school next September, we can gather a large number into the day-school. The work, in a great part, must be done through schools. We opened our Sunday-school two Sundays ago,

and yesterday twenty-five were present, and my class learned during the week the Lord's Prayer, the Creed and the Commandments. We begin with eight communicants. The Church Services are well attended, averaging about fifty, and sometimes there are more than one hundred. The Ladies' Aid Society meets every Tuesday afternoon, to sew and cut, and to report the Missionary work done since last meeting. I open the meeting with prayer, and then give a missionary talk on some branch of the Mission work. I believe that all Christians should do Mission work. There are ten members in this society.

In connection with our work we desire to establish a reading-room for the young people. They meet every Tuesday night and are entertained with vocal and instrumental music, essays, readings, recitations and debates. The society is composed of the teachers here, who are graduates of the Hampton Normal School, and others who have had the advantages of a public school education. We have a nice room, and as soon as we get some books the reading-room will be open every evening. We shall buy some books ourselves, but our means are limited, and therefore I hope friends of our race will aid us in this good work.

CHINA.

LETTER FROM THE CHINESE TEACHER, MISS WONG.

ST. MARY'S HALL, SHANGHAI,

March 1st, 1884.

THROUGH Mrs. Boone I learned that you were so kind as to provide a box for St. Mary's. Also I was asked to answer your kind request of what articles will be suitable for the girls. But before I take venture to proceed of the subject I shall thank heartily for all the generous givers, as well as to the supporters of the girls, of whom we always feel grateful towards them.

For in educating the girls is indeed a benefit to the Chinese, as the parents in this country do not care much of educating their daughters, unless they are wealthy, or the family of high position, but then they are very few who are well educated. And this Christian education would certainly do a great deal of good; for after they get the knowledge out of the books of the Christian instruction, they will naturally die away all the heathen superstitions, and will find easier and more helpful to live in a better life than those who are not educated.

So we do earnestly hope that these girls may in time be sure to bring forth good fruits in one hundred, sixty, or thirty fold. And in training them from this tender age they may grow up as a firm and active Christian to shine the light of the great Light among the fellow-countrymen. Even now, I was reported by Mrs. Woo the other day, that some of our girls, being home during New Year's holidays, did shine little for our dear Saviour. As one of them read the

Bible every night and said the prayer for whole family, two of them tried to convert mothers to be a Christians, and some even helped their mothers to be a better Christians; so this is very encouraging, now isn't it? I could only feel but thankful.

The Babies' Department here gets on fairly well. We have three new babies since last year; the oldest one is three years old, and two are only but one year old. They are just as sweet as anybody would like to have. The sweetest one, who came here only six months old, and she was almost starved, till finally they gave this little sufferer to our care, but by its first appearance it almost scared everyone of the girls, for it was so thin. It was nothing but skin and bones. I was too scared to carry her, and waited for quite a while before I gathered the courage to take her. And now it is as fat and lively and pretty as can be, with unusual big eyes of a Chinese babe. She is a pet of every one of the school.

The two old babies are almost school girls now, still they are but little over four years old, but they study in the morning an hour and sew in the afternoon, and they sew very nicely indeed. One is brighter than the other, but they both are just as sweet. They sing beautifully too, if they are required to when any visitor comes to the school.

The visiting of the women here is also doing well, for they can understand better than when we first went to them. I go out once a week with Mrs. Wai on Monday and Mrs. Yen on Tuesday and Wednesday. We have a class of women, which is newly started, for all the neighbors around here, and the

servants as well. Friday afternoon another class of women in town, which Mrs. Boone charges the instruction.

Sunday, I have a class of big girls at 2 P.M., and Sunday-school at 7 P.M., which is taught by the big girls as each one of them has a class of little ones. The washer-women, the cook and Mrs. Boone's Amah are also taught by the girls.

Some of the people here are indeed so very poor, they are too poor to consult the doctor if they are sick, and some are to economize to, so they suffered a great deal of that sort. So we thought they need the physical treatment to their bodies as well as the doctrine to their souls. So we bade them to come to our dispensary at the Gate here, but they were too shy to come without any leader, so Mrs. Boone and I decided to go to the dispensary twice a week in the morning, to wait there for them, and find it succeeds very well, for the women come more and more every time, and while they are waiting for the doctor we can talk to them about the doctrine.

We have a new convert here who has been baptized last autumn, and though she is an aged woman of sixty-four, yet she was so anxious to study the Prayer Book, and by the earnestness she succeeds exceedingly well, for she can use the Prayer Book as well as any of us, but Psalms. She studies in the evening at home and comes here on Sunday and Wednesday to study, for she lives about a mile off from here. And it is

impossible for her to lose any other time, for she is too busy to earn her living by spinning. So amused to see her studies, with a pair of great big spectacles on. You cannot imagine how big those spectacles are; they are at least three times bigger than yours, and round, with two strings to fasten on two needles and stick into the hair with them. She gets every one she can to teach her. She is an earnest, bright, active, happy-looking old creature, I ever saw, for she always bring some bodies with her either to the dispensary, or to the meeting on Wednesday.

Miss Boone adds to Miss Wong's letter: "As to the orphanage, Miss Wong has told you what it consists of at present. There was one room at St. Mary's devoted to boxes of clothing, in which we made a division, putting the boxes at the north end, and taking the south end for the babies. Till we have more room, I suppose we must confine ourselves to our three babies.

"But I am sure your hearts at home would ache as ours do, if you knew, that within a stone's throw of your comfortable, happy home, there was a woman who regularly killed her babies, as soon as they were born, because she was too poor to bring them up. This actually takes place in a hamlet that we pass every day in our walks. And in another, directly at the gate of St. John's, is an old woman turned out of doors because she is old and lame and cannot work."

JAPAN.

LETTER FROM MRS. TYNG.

OSAKA, February 24th, 1884.

DURING the summer, while I was in the mountains, I turned the management of the fancy-work class over to the Christian women in St. Timothy's congregation, and lent them some wool to do with as I had been doing. The unusually hot weather prevented them from holding many meetings. Soon after my return to the city, I called the class together again. At the first meeting there was a large attendance. The attendance on the average is larger than last year, and it is encouraging to know that the most promising ones in every way seem much interested in Christianity, and come regularly. They attend church fairly well too.

Now one of the women has learned so many things that she is able to render me a good deal of help.

There are fifteen heathen and five Christian members. Two of the five have become Christians since the class was started. They had heard a good deal about Christianity, before they came to me, from Mr. Morris and Mr. Tyng, so I can hardly claim them as fruits of the class. One of these women is exceedingly bright and talkative, and very enthusiastic. She has already begun to be an active worker. Out of my class there has grown another, meeting at the house of a judge, whose wife attends the work-meetings. Seven of their friends meet together for the purpose of studying the Scriptures. Dr. Sugino-hara and Mr.

Nakashima go every Tuesday evening to explain a portion to them.

The judge is much interested in Christianity and hopes it may be just what he needs. He has studied Buddhism pretty thoroughly, but finds nothing in it to satisfy his needs. It is my sincere desire that he may wish to be baptized soon. It would be a very important step for one in his position to take, and perhaps fatal to his worldly prospects for a time. A lawyer, who is a Christian, told Mr. Tyng that many of the judges and officials think Christianity a good thing, and even believe it to be the true religion, but are afraid to confess themselves Christians, as the old laws against Christianity, though not enforced for some years, have not yet been repealed. It is said that even the Mikado has a Bible which he reads. Let us pray that he may soon be led to believe in God, and in JESUS CHRIST. Numbers who are now hanging back because they are afraid of those who jeer and scoff at Christianity would then come forward. They seem to be waiting for some one higher than themselves to take the step first. It is true, many would become Christians because it was the fashion, but no doubt many would do so sincerely, while many others who will not listen to Christian teaching at all now would begin to inquire into it.

The wife of this judge I mentioned is very bright and shows so much interest in Christianity, it is my earnest prayer that she may be baptized soon. She is full of life, and is more like an efficient American woman than a Japanese. She is so real, and not in the least "stuck up." Three of the most regular ones attending the work-class were brought by her, and two of these, as well as a brother of one of them, seem disposed to listen with great interest to Christian teaching.

There is another judge, still higher in official rank than the one just described, who, with his wife, is also much interested, and reads Christian books. They have both been to visit us several times, and in return for the teaching she has received from me at the work meetings, she has given the children and me a number of presents. Unfortunately, by an order recently received from Tokio, Judge Totoki has been transferred to another place, much to his disgust. He told us, when they came to say good-by, that they would soon be called back to Osaka, so she will no doubt come back to the class. I hear from her occasionally.

The editor of the *Constitutionalist* and his

wife are studying the Bible. He believes in God, and in JESUS CHRIST, but cannot yet believe in the Doctrine of the HOLY TRINITY. One of the Christian teachers in St. Timothy's School goes to his house to talk with him.

The daughter of a lawyer who is a member of the class has asked to be baptized. She is preparing and before long will be baptized with nine others who are studying under Mr. Tyng and Nakashima. Several of the husbands of the women have called on us, whom we would probably never have met if the class had never been. Not long ago, Mr. Tyng called at the house of a man who is manifesting a good deal of interest, and found that his two daughters, who attend the class, had been committing to memory some hymns from a new hymn book Mr. Tyng has recently published.

Mr. Nakashima still gives the Bible lessons. They are listened to attentively, and the women look thoughtful. The meetings are held at my house. I proposed, through Mr. Tyng, to the Christian women in St. Timothy's, several weeks ago, that they should form themselves into a society to do work for Missions. They met together, and talked the matter over, and were delighted with the idea. They are very energetic, and are knitting away at a good rate. I have given them stockings to knit for my children, and the money in return for the knitting will go to any purpose connected with the work of the Church that they think best. I hope to get other knitting for them from some of my friends.

I also proposed to have a social meeting once a month, inviting any of their friends who would come, and also the members of the working-class. Each Christian in turn takes part of a chapter in the New Testament and explains it. We open with a hymn, then prayer is offered, and after the address another hymn and prayer finish the devotional part. Then tea, coffee and cake are passed, and the rest of the afternoon is spent in pleasant social intercourse. At the last meeting some of the Christians from Mr. McKim's congregation came. They expect to meet next time at Mrs. McKim's house. These meetings will do good in getting those who are not Christians acquainted with those who are, and in this way perhaps bring more into the Church; and also by bringing out the Christian women and fitting them for teaching those of their own sex. Mr. Tyng has also a Bible-class once a week, with the same object in view.